

**FACTORS RELATED TO INMATE PARTICIPATION IN  
AN INSTITUTIONAL RELIGIOUS PROGRAM**

By

JERRY GORDON ELLIOTT

---

**A Dissertation Presented to the  
FACULTY OF THE  
SOUTHERN CALIFORNIA SCHOOL OF THEOLOGY**

**In Partial Fulfillment of the  
Requirements for the Degree**

**DOCTOR OF THEOLOGY**

**JUNE 1968**

*This dissertation, written by*

Jerry Gordon Elliott

*under the direction of his Faculty Committee,  
and approved by its members, has been presented  
to and accepted by the Faculty of the School of  
Theology at Claremont in partial fulfillment of the  
requirements for the degree of*

**DOCTOR OF THEOLOGY**

**Faculty Committee**

Frank A. Timper  
Chairman

Paul C. Verheyde

David D. Gitz

Ernest W. Tine

Date June 1968

F. Thomas Trotter  
Dean

## PREFACE

"Why don't more men come to chapel?" That apparently simple question, posed to the author by Chaplain Jamieson Matthias of the Southern Conservation Center, was the starting point for this study.

The author is deeply indebted to Chaplain Matthias, Dr. Richard B. Heim, Mr. Robert Doran, Mr. Norman Holt, and other members of the staff of the Southern Conservation Center, without whose cooperation this study would not have been possible; to the members of his guidance committee, especially to Dr. Frank Kimper, for his penetrating questions and patient guidance; to Miss Vicki Beals who did the tedious work of scoring the test instruments used in the study; and to the 52 inmates who took part in the survey and from whom the author has learned a great deal about what religion means to some men.

## TABLE OF CONTENTS

	Page
PREFACE . . . . .	iii
 Chapter	
I. INTRODUCTION . . . . .	1
The Problem . . . . .	1
The Hypotheses . . . . .	2
Organization, Methodology and Resources . . . . .	7
Limitations . . . . .	9
Special Definitions and Descriptions . . . . .	10
II. RELIGIOUS HABITS AND ATTITUDES . . . . .	12
The Survey Process . . . . .	12
The Survey Results . . . . .	15
III. GUILT AND ITS SIGNIFICANCE FOR RELIGION . . . . .	18
Objective and Subjective Guilt . . . . .	18
The Origins of Guilt . . . . .	20
Realistic and Unrealistic Guilt . . . . .	32
Guilt, Religion, and Worship . . . . .	41
Results of the Survey . . . . .	49
IV. MASCULINITY-FEMININITY AND RELIGION . . . . .	54
Men and Women in the Churches . . . . .	54
What is Femininity? . . . . .	56
Feminine Symbols in Religion . . . . .	64
Femininity and the Attraction of Religion . . . . .	70

Chapter	Page
Results of the Survey . . . . .	72
V. THE PARANOID TREND AND ITS SIGNIFICANCE	
FOR RELIGION . . . . .	74
Definitions of Paranoia and	
Related Concepts . . . . .	74
Freud's Views on Paranoia . . . . .	77
Horney's Views on Paranoia . . . . .	86
Paranoia and Religion . . . . .	91
Results of the Survey . . . . .	97
VI. SUMMARY AND CONCLUSIONS . . . . .	99
The Tests and the Testing Procedure . . . . .	99
The Hypotheses and the Results	
of the Survey . . . . .	103
The Significance of the Survey with	
Relation to Scores on Individual	
Test Scales . . . . .	105
The Significance of the Survey with	
Relation to Relationships Between	
the Personality Factors . . . . .	112
The Test Scores and the Denominational	
Background of the Survey Subjects . . . . .	119
BIBLIOGRAPHY . . . . .	122
APPENDIX A . . . . .	127
APPENDIX B . . . . .	136

## CHAPTER I

### INTRODUCTION

In the field of the psychology of religion, a great deal has been written about the relationship between personality factors and religious experiences such as conversion. Relatively little attention has been given, however, to the specific area which Gerhard Lenski has called the "ceremonial" religious orientation, by which he means attendance at corporate worship services and other organized religious group activities.<sup>1</sup>

#### I. THE PROBLEM

The purpose of this study, conducted in the setting of a penal institution, is to deal with the question of why some inmates participate in the organized Protestant program of the institution and others, who also profess a Protestant religious preference, do not participate in the program. The specific questions to be explored are:

1. What is the relationship between previous religious habits such as childhood Sunday School attendance and attendance at worship services as adults, and present

---

<sup>1</sup>Gerhard Lenski, The Religious Factor (Garden City, New York: Doubleday, 1961), p. 22.

participation or non-participation in the institutional religious program?

2. What is the relationship between attitudes toward the institutional church as they have known it outside of prison and inmates' participation or non-participation in the institutional religious program?

3. Are there certain personality factors which are more prominent in the men who participate in the religious program than in those men who do not participate?

## II. THE HYPOTHESES

In relation to these questions, and as a guide for this study, the following hypotheses are proposed:

1. The group of inmates who participate in the religious program of the institution is composed of men who attended Sunday School as children more consistently than the group of inmates who do not participate in the institutional religious program, as indicated by responses to the questionnaire "A Study of Religious Habits."<sup>2</sup>

2. The group of inmates who participate in the religious program of the institution is composed of men who have attended church services as adults more consistently than the men who do not participate in the institutional

---

<sup>2</sup>See Appendix A, pp. 128-30, below, for a copy of this questionnaire.

religious program, as indicated by responses to the questionnaire "A Study of Religious Habits."

3. Among the inmates who do not participate in the religious program there will be more suspicion and distrust toward the Church as they have known it outside the institution than among those who do participate in the institutional religious program, as indicated by responses to the questionnaire "A Study of Religious Habits."

4. A statistically significant relationship will be found between inmates' participation in the institutional religious program and the following personality factors as measured by the Minnesota Multiphasic Personality Inventory and the IPAT Anxiety Scale Questionnaire: guilt proneness, masculinity-femininity interest pattern, and paranoid trend.

One hypothesis is proposed in relation to each of these personality factors.

It is widely recognized that guilt proneness, or the prevalence of guilt feelings, plays a very important role in the personality structure of many persons, and that these feelings are often closely associated with religious training. Paul Tournier writes, for example:

I cannot study this very serious problem of guilt with you without raising the very obvious and tragic fact that religion--my own as well as that of all believers



--can crush [i.e., increase guilt feelings] instead of liberate.<sup>3</sup>

Christianity, however, is associated not only with the increase of guilt feelings, but with the resolution of the whole broad problem of guilt. Indeed, such resolution is the major theme of the Christian faith.

Guilt is the crucial problem for theology. Its great doctrines of Atonement, Reconciliation, Justification by Faith, and the forgiveness of sin through which both subjective and objective guilt are done away with, can scarcely have meaning without its doctrine of sin and its correlative guilt.<sup>4</sup>

The general importance of the factor of guilt and its close association with religion are the reasons for its inclusion as a major part of this study. A difficulty arises, however, in finding reliable ways of measuring guilt feelings. None of the standard scales of the MMPI are designed to measure this factor. C. Marshall Lowe has helped to overcome this difficulty by constructing a special scale from the MMPI for the measurement of the guilt factor.<sup>5</sup> This scale is employed in this study and is

---

<sup>3</sup>Paul Tournier, Guilt and Grace (New York: Harper & Brothers, 1962), p. 23.

<sup>4</sup>John G. McKenzie, Guilt: Its Meaning and Significance (New York: Abingdon Press, 1962), p. 19.

<sup>5</sup>C. Marshall Lowe, "The Equivalence of Guilt and Anxiety as Psychological Constructs," Journal of Consulting Psychology, XXVIII:6 (December 1964), 553-54.

referred to as "Lowe's guilt scale" (Lg).<sup>6</sup> The factor of guilt is also measured on the "guilt proneness" or "0" scale of the IPAT Anxiety Scale Questionnaire.<sup>7</sup>

There are two assumptions underlying the following hypothesis concerning guilt. The first is that men who have had a great deal of religious training as children have a higher level of guilt feelings than those who have not had such training, due to religion's emphasis upon the sin and guilt of man. The second assumption is that a major reason for participation in the religious program with many men is the desire for an alleviation of uncomfortable guilt feelings.

Based on the foregoing facts and assumptions, it is hypothesized that:

5. Inmates who participate in the religious program of the institution will register significantly higher scores on the Lg scale of the MMPI and on the 0 scale of the IPAT Anxiety Scale Questionnaire than those inmates who do not participate in the religious program.

It is also widely known that Protestant churches in our society typically have a greater number of women than

---

<sup>6</sup>See Appendix A, p. 135, below, for a list of the MMPI items included on this scale.

<sup>7</sup>See Appendix A, pp. 131-34, below, for a copy of this instrument.

men involved in their programs, the disproportion being greater than the imbalance between the sexes in the total population. A recent survey placed the overall ratio in Protestant groups in the United States at 55 per cent women to 45 per cent men.<sup>8</sup> Although the present study deals only with men, this factor of the appeal of religion for women has relevance. As Carl Jung has pointed out, "no man is throughout so masculine that he possesses no feminine qualities at all."<sup>9</sup> The assumption underlying the following hypothesis is that the religious interest is more pronounced in those men whose personality structures include strong feminine characteristics than in those men whose personalities are more decidedly "masculine." Thus, it is hypothesized that:

6. Inmates who participate in the religious program of the institution will register significantly higher scores on the masculinity-femininity (Mf) scale of the MMPI than those inmates who do not participate in the religious program.<sup>10</sup>

---

<sup>8</sup>Leo Rosten (ed.), Religions in America (New York: Simon and Schuster, 1963), p. 284.

<sup>9</sup>Carl G. Jung, "Two Essays on Analytical Psychology," in his Collected Works (New York: Pantheon Books, 1953), VII, 203.

<sup>10</sup>See Appendix A, p. 135, below, for a list of MMPI items included on this scale.

The third personality factor included in this study is the paranoid trend, which may be defined as a tendency toward "suspiciousness, oversensitivity and delusions of persecution."<sup>11</sup> It is assumed that the presence of these characteristics in the personality structure would reduce the likelihood of a person's participation in an organized religious program. Thus it is hypothesized that:

7. Inmates who do not participate in the religious program of the institution will score significantly higher on the paranoia (Pa) scale of the MMPI and on the "projection of paranoid trend" (L) scale of the IPAT Anxiety Scale Questionnaire than inmates who do participate in the religious program.<sup>12</sup>

### III. ORGANIZATION, METHODOLOGY AND RESOURCES

The hypotheses which have been proposed will guide the organization of this study. In Chapter II, the results of the survey will be examined to determine whether or not they confirm the first three hypotheses. Hypothesis 4 is subdivided into the three hypotheses which follow, and

---

<sup>11</sup>S. R. Hathaway and J. C. McKinley, Minnesota Multiphasic Personality Inventory Manual (New York: Psychological Corporation, 1951), p. 20.

<sup>12</sup>See Appendix A, p. 135, below, for a list of MMPI items included on the Pa scale.

therefore requires no separate treatment. Chapters III, IV and V will deal with hypotheses 5, 6, and 7, respectively. Each of these chapters will contain theoretical material, selected from a wide range of authors, concerning the personality factor under study, following which the results of the survey will be given to determine whether or not the hypothesis has been confirmed.

The survey to test the hypotheses will be conducted in the Southern Conservation Center, a penal institution of the State of California located near Chino, and in one of its satellite work camps, Camp Don Lugo. Of the approximately 600 men in these two institutions, 65 participate in one or more activities in the Protestant religious program. All of these men will be asked to participate in the study. In addition, the names of 65 other men who have indicated on their prison records that they have a Protestant religious preference, but who are not now participating in the Protestant religious program of the institution, will be asked to take part in the study. These 65 names will be chosen from the total list of men who have indicated a Protestant preference by a process of random selection, through the use of the table of random numbers.<sup>13</sup> The men selected for the survey will be called together in

---

<sup>13</sup>Frederick C. Mills, Statistical Methods (New York: Holt, 1955), p. 665.

groups of 25, approximately evenly divided between those who participate in the religious program and those who do not. The study will be explained to them briefly and their cooperation sought. However, the regulations of the institution require that those who do not wish to cooperate must be dismissed without any penalty, so that participation of the inmates in this study becomes voluntary.

Those who express a willingness to cooperate will be asked to come to two meetings of the small group. At the first session, following the explanation of the project, they will be asked to fill out the questionnaire "A Study of Religious Habits" developed by this author for this study, and the IPAT Anxiety Scale Questionnaire. At the second session, they will be asked to complete the Minnesota Multiphasic Personality Inventory.

Private interviews will be conducted with inmates who request them in order to give fuller opportunity for expression of attitudes toward the Church and toward the religious program of the institution, as well as in order to check the validity of the test results by determining whether the responses checked on the tests represent the true feeling of the respondent.

#### IV. LIMITATIONS

Only the three personality factors named--guilt proneness, masculinity-femininity interest pattern, and

paranoid trend--will be considered. There were two criteria for selecting the factors to be considered: (1) they appear to the author to have a possible bearing on the question of why a man does or does not participate in the religious program; and (2) they are factors which are found on respectable psychological tests.

The study is limited to men who have indicated a Protestant religious preference. There would seem to be little point in asking a man who considers himself an atheist why he does not attend religious services.

This study is not a critique of the religious program as it now exists in the institution under consideration. It centers rather upon the individuals in that institution and their attitudes toward and participation in the religious program.

## V. SPECIAL DEFINITIONS AND DESCRIPTIONS

The Southern Conservation Center is served by a full time Roman Catholic and a full time Protestant chaplain, the Reverend Jamieson Matthias. Mr. Matthias and others conduct four types of group activities which are included in this study under the general heading of "Protestant religious program." These are the Sunday morning chapel service, a "Yokefellows" group, a Bible study group (conducted by a correctional officer of the institution) and a "Teen-

Challenge" group (conducted by inmates). The Yokefellows group is an open discussion group, in which the men are free to express their feelings on any topic whatsoever. It is the most popular of the four activities, with an average attendance of 35. The average attendance at Sunday morning chapel service is 25. The "Teen-Challenge" group focuses its attention on the problem of dope addiction and presents the Christian life as the answer to this and other problems of living. Average attendance is 12. The Bible study group has an attendance of about five men.

For the purposes of this study, the word "participant" is used in reference to men who attend one or more of these religious program activities, and "non-participant" to refer to those men who do not attend. In the case of the men in Camp Don Lugo, the two words are used in relation to their attendance or non-attendance while they were in the parent institution. They cannot attend now, and there is no comparable religious program in Camp Don Lugo.



## CHAPTER II

### RELIGIOUS HABITS AND ATTITUDES

The purpose of this chapter is to describe what occurred in the process of the survey and to indicate the results of the survey in relation to the first three hypotheses which have been proposed.<sup>1</sup>

#### I. THE SURVEY PROCESS

The first part of the survey, using the written questionnaires, was carried out in the months of July and August, 1967. Names of the men to be included were selected and the men were interviewed according to the plan outlined in Chapter I.<sup>2</sup> Through the cooperation of the officials of the Southern Conservation Center, the names of men to be interviewed on a particular evening were posted on "ducat" lists in their living quarters. Men who did not appear at the time they were to be interviewed were rescheduled to appear at a later date.

Of the 65 men in the religious program participants group, 7 did not appear for an interview even after their names had been placed on the ducat list a second time; 7 others were transferred away from the Southern Conservation

---

<sup>1</sup>Above, p. 2.

<sup>2</sup>Above, pp. 7-9.

Center before the survey process was completed; and 22 declined to take part in the survey. Thus, there were 29 men in this group who did cooperate in completing all three interview items--the Religious Habits Questionnaire, the IPAT Anxiety Scale Questionnaire, and the Minnesota Multiphasic Personality Inventory.

Of the 65 men in the group which does not participate in the religious program, 16 did not respond to the ducat lists; 1 was transferred before the survey was completed; and 25 declined to cooperate in the survey. Thus, there were 23 men in this group who completed all three interview items.

At each session with the men who were reporting for the first time, the purpose of the survey was explained in the following, or similar, words.

Good evening, men. My name is Mr. Elliott. I am a minister--a preacher. As some of you know, I have been doing some work here in the institution in cooperation with Chaplain Matthias. I have met some of you in the Yokefellows group I was leading a while back.

Right now, I am conducting a survey among some of the men in the institution. This survey concerns your religious habits and feelings. The purpose is to find out if the way you feel about religion and the church has any connection with the way you feel about other things and about life in general.

Any information you give me is strictly confidential. None of it goes into your prison records in any way. I am not an employee of the prison system and I have no authority to make any kind of report on you to the parole board or anybody else.

You will be asked to come to two meetings of this group. Tonight is the first one. The other one will

be next week. There are two short questionnaires to be filled out tonight. You should be able to finish them in about 30 minutes. The other one for next week is longer. It will probably take you about  $1\frac{1}{2}$  or 2 hours to do it, depending on how fast you read.

Now, do you have any questions before we begin?

The one question which was asked at each meeting was, "Is it compulsory that we do this?" The answer given, in keeping with institutional policy, was "I would appreciate it very much if you would cooperate, but it is not compulsory." Following this explanation, those men who so desired were excused from the room. Other questions were answered as concisely and clearly as possible as they arose. When all questions had been answered, the questionnaires and pencils were distributed, directions for completing the questionnaires read aloud, and the men completed the questionnaires while I remained in the room.

As the men turned in their questionnaires, a number of them asked about the possibility of finding out the results of these tests. There were eight in the religious program participant group and ten in the non-participant group who made this request. Half-hour private interviews were conducted with these men during the month of September, 1967. These interviews were conducted informally, one of the chief goals being to help the men feel comfortable enough with me to talk freely. References to these interviews, and a few quotations from them, will be cited at appropriate places in the remainder of this study. With

the exception of one man, these private interviews confirmed the accuracy of the answers the men had given to the items on the questionnaire entitled, "A Study of Religious Habits."

## II. THE SURVEY RESULTS

The first hypothesis proposed was that the inmates who participate in the religious program of the institution would be men who had attended Sunday School as children more consistently than those who do not participate in the institutional religious program. Statement number 1 was used to test this hypothesis. Of the men who participate in the institutional religious program, 23 indicated that they had attended Sunday School regularly (twice a month or more) and 6 that they had not. In the group of non-participants, 22 indicated that they had attended Sunday School regularly, and only 1 that he had not. Thus, the result of the survey contradicted rather than confirmed the hypothesis.

The second hypothesis was that men who participate in the religious program of the institution would be men who had attended church services as adults more consistently than the men who do not participate in the institutional religious program. Statements number 8 ["In the year before I came to prison, I attended religious services regu-

larly (twice a month or more)" and 22 "I have attended religious services regularly most of my life, and probably always will" were used to test this hypothesis. It was anticipated that there would be a higher ratio of "Yes" responses to these statements among the religious program participant group than among the non-participant group. Of the 58 possible responses to these statements from the participant group, there were 25 "Yes" responses, representing 43.1 per cent of the total possible. In the non-participant group, there were 12 "Yes" responses, representing 26.1 per cent of the total possible number (46). These results confirm the hypothesis.

The third hypothesis was that inmates who do not participate in the religious program would show a higher level of suspicion and distrust toward the Church as they have known it outside the institution than those who do participate in the institutional religious program.

Five statements on the "Study of Religious Habits" were used to test this hypothesis. It was anticipated that there would be a higher ratio of "No" responses to statements number 2 "I have known at least one preacher who was a real 'man of God'" ; number 6 "Preachers and other church people have almost always been kind and friendly toward me" ; and number 13 "Generally speaking, churches are worth-while organizations" in the non-participant group than in the participant group. If all the

men in the non-participant group had given a "No" response to all three of these questions, there would have been 69 such responses. There were, however, only 4, or 5.8 per cent of the total possible. Of the 87 responses from the participant group to these three statements, there were 6 "No's," representing 6.9 per cent of the total possible. The difference in these two results is too small to be conclusive, but the results tend toward contradicting rather than confirming the hypothesis.

It was further anticipated that there would be a higher ratio of "Yes" responses to statements number 9 ["Preachers and other church people I have known have been mainly interested in getting something from me, such as money"] and number 12 ["More than once, preachers or other church people have given me or my family a raw deal"] among the non-participant group than in the participant group. Of the 46 possible "Yes" responses in the non-participant group, there were actually 4, or 8.7 per cent of the total possible. There were also 4 "Yes" responses in the participant group, or 6.9 per cent of the total possible (58). Again, the difference in these figures appears too small to be significant, but the results would tend toward the direction of confirming the hypothesis. Thus, the responses to the five statements used to test the third hypothesis neither confirmed nor contradicted the hypothesis.

## CHAPTER III

### GUILT AND ITS SIGNIFICANCE FOR RELIGION

The experience of guilt is so common that many writers regard it as a universal human experience. In this chapter, some of the more important literature on the subject of guilt is surveyed, certain important distinctions are made between various phases of the subject, the various relationships between guilt and religious beliefs and practices are explored, and the results of the survey in relation to the fifth hypothesis are given.

#### I. OBJECTIVE AND SUBJECTIVE GUILT

In order to avoid serious misunderstanding, several distinctions must be made between various types or manifestations of guilt. The first such distinction is between objective and subjective guilt. Objective guilt refers to a person's relationship to some standard, law, or code of behavior which is accepted by others as authoritative. The "others" may be society in general, or some smaller group such as the family, but objective guilt always has an external frame of reference so far as the "guilty" party is concerned. It is the condition which exists when a standard, law, or code has been violated. Thus, the dictionary definitions: "1. The fact of having committed a breach of conduct, esp. such as violates law and involves a penalty."

2. Guilty conduct; sin. 3. Guiltiness; culpability."<sup>1</sup>

Subjective guilt, on the other hand, has an internal frame of reference. It is the condition which exists when one has violated some standard, law, or code of behavior which is accepted by himself as authoritative. It is the sense of wrongdoing, the internal perception of failure. In contrast to objective guilt, which involves judgment by others, subjective guilt involves self-judgment. Subjective guilt is sometimes referred to as "guilt-feelings," or "guilty conscience." In any particular instance, subjective guilt may or may not coincide with objective guilt, depending upon the similarity or contrast between the standards accepted by an individual as authoritative and the standards accepted by the society in which he lives.

Lewis Sherrill makes a three-fold division of the subject of guilt, as follows:

Guilt may refer to fact, or to responsibility, or to feeling; or to combinations of these.

When the question of fact is involved, "guilt" implies that one has done something forbidden or failed to do something required. . . . The source of the prohibition or requirement may be religious, or legal, or social, or familial, or personal; and may exist in written form, or as unwritten law.

When the question of responsibility is uppermost, "guilt" indicates that one is held accountable by himself or by others for doing or feeling what was for-

---

<sup>1</sup>Webster's New Collegiate Dictionary (Springfield, Mass.: G. & C. Merriam, 1949), p. 367.



bidden, or for failing to do or to feel what was required; and it often implies that one is accountable also for consequences that later ensue.

As feeling, "guilt" refers to the emotional aspect of the experience of one who stands in judgment upon himself, and condemns himself or at least acknowledges others' condemnation of himself as deserved.<sup>2</sup>

A number of disciplines deal with the subject of guilt in one or more of its manifestations. Law is interested chiefly in objective guilt, in guilt as fact and responsibility. Psychology as a science is interested only in subjective guilt, in guilt as feeling and internal perception. As McKenzie points out, theology is interested in both aspects of guilt. "Unlike either Law or Ethics," he writes, "theology takes cognizance of both subjective guilt feelings and objective guilt."<sup>3</sup>

Subjective guilt is the main concern of this study, and whenever the word "guilt" is used henceforth, it shall be understood to refer to subjective guilt unless specifically designated otherwise.

## II. THE ORIGINS OF GUILT

One of the major topics of interest in dealing with the subject of guilt is the question of its origin. It is

---

<sup>2</sup>Lewis Sherrill, Guilt and Redemption (Richmond: John Knox Press, 1945), p. 62.

<sup>3</sup>John G. McKenzie, Guilt: Its Meaning and Significance (New York: Abingdon Press, 1962), p. 124.

obvious that this subject assumes something about the basic nature of man; namely, that man has the capacity to feel guilty. This capacity has been expressed in the aphorism, "Man is the only creature that blushes--or needs to."

/Man has a/ capacity for moral discrimination. Let it be said immediately that this does not refer to any supposed native tendency to regard particular acts as good or bad. On the contrary, we take it for granted that an individual will be taught in his own society what that society regards as good or bad. We refer, rather, to the capacity for sorting things intellectually and emotionally into classes, and considering one in a favorable light while the other is viewed in an unfavorable manner. It is the capacity for this sorting out which is meant . . . .

Another way of regarding the capacity for moral discrimination is to say that the human individual has the ability and the disposition to stand above himself, view himself as if he were an object, and pass deeply emotional judgment upon himself in such contrasted terms as good or bad, worthy or unworthy, right or wrong, decent or indecent, and many another such pair, each profoundly colored with feeling. What in himself he will so regard is furnished him by parents, religion, society. That he does it seems to be an ultimate in human nature. And the fact that he does this has priority in importance over the material which he uses in doing it, in this sense: since the code surrounding him is not uniform for all groups, he himself must select what he shall use as the ground for his moral discrimination concerning himself.<sup>4</sup>

Guilt, in the subjective sense, is impossible without this "capacity for moral discrimination," to which Sherrill points as "an ultimate in human nature." With Sherrill, theologians have commonly assumed the existence of this capacity in man, and it has been said that this

---

<sup>4</sup>Sherrill, op. cit., pp. 68-69.

capacity is one of the major factors which distinguishes man from other forms of animal life. This ability to stand above oneself in judgment of oneself is often taken to be one of the things which the author of Genesis meant when he said that man was created in the "image of God." (Genesis 1:27)

. . . the representation that man was made "in the image of God" meant much more than that man looked like God or like the divine beings which formed his retinue. The "image" included likeness to them in spiritual powers--the power of thought, the power of communication, the power of self-transcendence.<sup>5</sup>

The one exception to this rule that mankind by nature possesses the capacity and the tendency to judge himself has seemed to be the case of the psychopathic or sociopathic personality. By definition, the psychopath (or sociopath as he is called in current psychological parlance) is the person who seems to have no conscience, no ability to experience feelings of guilt. He can commit deeds which society judges as the most heinous crimes, the most atrocious sins, with no apparent moral considerations beforehand or remorse afterward. This view of the psychopath, however, is open to challenge. For example, Albert Ellis contends that:

. . . "psychopathy" is a defensive covering used by  
. . . confused, frightened, self-blaming individuals

---

<sup>5</sup>Cuthbert A. Simpson, "Introduction and Exegesis of The Book of Genesis," The Interpreter's Bible (New York: Abingdon-Cokesbury Press, 1952), I, 485.

to harden themselves against underlying feelings of rejection, self-pity, and deep seated supersensitivity.<sup>6</sup>

This capacity for self-transcendence or self-judgment would appear to be a given in human nature. The common name for this capacity is conscience. It is basic to guilt. Without its existence there is no guilt in the subjective sense with which we are concerned. The content of the conscience--that is, what acts or thoughts are adjudged right or wrong--varies from one individual to the next, one family to the next, one culture to the next, one generation to the next, even from one year to the next in the same individual or group. The principle content of conscience, however, has consistently concerned human relationships. Deeds and thoughts have been evaluated by men chiefly according to their effect upon other men, whether as individuals, families, tribes, or nations. Psalm 51, for example, contains the beautiful confessional prayer of King David, who cries out in anguish of spirit, "Against thee [God], thee only, have I sinned, and done that which is evil in thy sight."<sup>7</sup> Yet in fact, it was a sin, or rather a series of sins, against his fellow man of which David was repenting, namely the sins of adultery and murder.<sup>8</sup> Although the

---

<sup>6</sup>Albert Ellis, How to Live With a Neurotic (New York: Crown, 1957), pp. 50-51.

<sup>7</sup>Psalms 51:4.

<sup>8</sup>II Samuel 11.

specific acts which are approved or condemned have varied from culture to culture, and generation to generation, the content of man's conscience has been centered on human relationships. The latter six of the Ten Commandments, for example, have this content.<sup>9</sup>

Man's capacity for moral discrimination is a basic part of his nature. When the question is raised concerning the origin of the content of mankind's conscience, many interesting theories are found.

Sigmund Freud ascribes the origin of guilt feelings to the "emotional ambivalence--that is, the simultaneous existence of love and hate toward the same object"--which every man feels toward his father.<sup>10</sup> Freud hypothesizes that an important step in the development of civilization occurred when a band of brothers rebelled against the tyranny of their father (who had been keeping all the women of the tribe for himself) and killed and devoured him. This is an act which happened not just once, but many times at a certain stage in the history of mankind. Because of the ambivalence, however--that is, because the brothers loved as well as hated their father--this act was followed by a

---

<sup>9</sup>Exodus 20:12-17.

<sup>10</sup>Sigmund Freud, Totem and Taboo (New York: Norton, 1952), p. 157.

sense of guilt, which is important in understanding all forms of religion.

Totemic religion arose from the filial sense of guilt, in an attempt to allay that feeling and to appease the father by deferred obedience to him. All later religions are seen to be attempts at solving the same problem. They vary according to the stage of civilization at which they arise and according to the methods which that adopt; but all have the same end in view and are reactions to the same great event with which civilization began and which, since it occurred, has not allowed mankind a moment's rest.<sup>11</sup>

In his later years, Freud placed a great deal of emphasis upon man's death instinct and the component of aggression which is a part of that instinct in Freud's thinking. Aggression, Freud believed, is an innate part of man's existence which he can modify but never totally erase. He has only two alternatives: to turn the aggression against himself and destroy himself, or to turn it against others and destroy them. One writer summarizes Freud's views on aggression as follows:

Aggression wars against the intent of society to bind single men together into orbits of unity. Thus society stands against the expression of aggression and seeks to hold it in check. As Freud sees it, society achieves its goal (if it ever does) by sending the aggression back to where it came from, namely, back to the individual. In a word, the individual's aggressiveness is injected and internalized. It is turned back upon the individual himself where it is taken over by the moral arm of the personality, the superego. The superego, in turn, becomes unduly harsh and directs its

---

<sup>11</sup>Ibid., p. 145.

hostile and perfectionistic demands against the ego, against the executive part of the personality.<sup>12</sup>

Thus, we have another explanation by Freud of the origin of the sense of guilt, namely, that it is the result of aggression which is turned inward against oneself.

Another writer summarizes Freud's understanding of guilt in this way:

Freud . . . used the concept of guilt very extensively. Although it was never precisely defined, it always had reference to feelings generated by the disobedience to authority, or to hostility, or aggression quantitatively unacceptable to the super-ego. Thus, guilt, for Freud, was similar to the theological [i.e., objective] concept of guilt as activity opposed to authority, whether authority is external or incorporated into the super-ego.<sup>13</sup>

Freud also talked about an unconscious sense of guilt, but an exploration of this subject is beyond the scope of this paper. Our purpose here is to explore the significance of that guilt of which man is aware, or at least may be made aware without depth psychoanalysis.

Paul Tournier, the contemporary Swiss physician who has made a great contribution toward a synthesis of modern psychology and the Christian faith, traces the origin of guilt to normal child rearing. He writes:

---

<sup>12</sup>LeRoy Aden, "Distortions of a Sense of Guilt," Pastoral Psychology, XV:141 (February 1964), 23.

<sup>13</sup>Leon Salzman, "Guilt, Responsibility and the Unconscious," Pastoral Psychology, XV:148 (November 1964), 25.

All upbringing is a cultivation of the sense of guilt on an intensive scale. Especially the best education, that by parents who are most anxious about the moral training of their children and their success in life. It consists above all in scolding; and all scolding, even if it is only discreet and silent reprobation, suggests the feelings of guilt. "Are you not ashamed to behave like that?"<sup>14</sup>

One might hope that moral training need not "consist above all in scolding"--that positive approval of actions considered commendable might play at least an equally important role. But even if this were so, it would not negate the truth of what Tournier has said. For positive approval of the good necessarily implies disapproval of the bad. Genuine approval of honesty is impossible without disapproval of dishonesty. Tournier goes on to state that the school system contributes its share to the child's developing sense of guilt.

The school, with its bad marks and the sinister prospect of the moment when he must show his report to his parents, fills his childish mind with feelings of guilt. This can become such an obsession as to lure him into cheating, the source of a more genuine guilt. And often in drawing up the marks, the teacher takes more account of the pupil's faults than of his good qualities.<sup>15</sup>

Several of the foregoing quotations point up the fact that guilt is not an isolated phenomenon in human existence, but is closely linked to other emotions. For

---

<sup>14</sup>Paul Tournier, Guilt and Grace (New York: Harper & Brothers, 1962), p. 10.

<sup>15</sup>Ibid., p. 11.



Freud, guilt and hostility go hand in hand. Another element often linked with guilt is the experience of anxiety. In his book Guilt and Redemption, Lewis Sherrill maintains that guilt is always linked with anxiety and hostility. He refers to anxiety and hostility as "primitive emotions" and believes that they are more basic than the sense of guilt. These "primitive emotions" arise, Sherrill believes, in the context of the most dynamic human relationships, i.e., in the family.<sup>16</sup> The following quotation is a good summary of Sherrill's thought on the subject of guilt, hostility, and anxiety.

The sense of guilt arises out of malignant human relationships. It is associated with anxiety and hostility. Guilt, anxiety, and hostility are so bound together, and each breeds so much more of its own kind, that often there is great difficulty in knowing where the primary problem lies. . . . The sense of guilt is so painful that ordinarily the self wishes nothing so much as to cover its true character from every eye, whether of the neighbor, the family, or one's own self.

Since the sense of guilt arises out of malignant human relationships, and since these relationships began when the individual himself was helpless, there is a large measure of justice in the contention . . . that the responsibility for our plight lies outside ourselves. But in every relationship one responds as truly as he is acted upon; and if he is locked in guilt from which he cannot escape, he is in that position because his hostility is his own.<sup>17</sup>

---

<sup>16</sup>Sherrill, op. cit., pp. 79, 131.

<sup>17</sup>Ibid., p. 130.

McKenzie is another author who closely links guilt and anxiety. He is especially fond of quoting the cryptic comment of a Dr. Winnicott that "guilt is very little more than anxiety with a special quality."<sup>18</sup> Unfortunately, such a definition is not especially helpful because of the difficulty of giving any precise definition to anxiety. However, anxiety is generally regarded as a prolonged experience of fear, the distinction between fear and anxiety being that fear has a specific object, whereas anxiety does not. When a person experiences fear, he is afraid of something, be it financial disaster, a wild animal, or whatever. When he experiences anxiety, he is just afraid, without being able to identify the object of his fear.

0. Hobart Mowrer links guilt and fear directly together:

. . . guilt is the fear a person feels after having committed an act which is disapproved by the significant others in his life, before that act is detected or confessed. Guilt, in short, is the fear of being found out and punished.<sup>19</sup>

Mowrer has gone farther than perhaps any other psychologist in his radical understanding of the significance of guilt in human life, especially in its relation to neurosis or mental illness. Although Mowrer sometimes acknowledges

---

<sup>18</sup>McKenzie, op. cit., p. 29.

<sup>19</sup>0. Hobart Mowrer, The New Group Therapy (Princeton: Van Nostrand, 1964), p. 226.

that his theory of neurosis may not be universally applicable, he rather consistently speaks as though it is.

A neurosis, it seems, is nothing but a state of guilt that has been neither admitted nor atoned for, and the notion that a person needs some special kind of professional treatment to deliver him from such a condition is surely one of the great illusions of modern times.<sup>20</sup>

C. Marshall Lowe has demonstrated the fact that guilt and anxiety are virtually equivalent, so far as they are measurable on non-projective psychological tests. Lowe asked four clinical psychologists to select from the Minnesota Multiphasic Personality Inventory those items which, in the opinion of each, would measure feelings of guilt. There were 44 items which were selected by at least two of the judges. Lowe compared the scale constructed of these 44 items with the 50 item scale known as the Taylor Manifest Anxiety Scale. The latter scale had been constructed in a similar way from the MMPI, except that the items were selected to measure anxiety rather than guilt. Although there was an overlap of only six items on the two scales, the results of testing three groups of people showed that there was a high degree of correlation between the guilt scale and the Taylor Manifest Anxiety Scale. Lowe's conclusion is that:

---

<sup>20</sup>Ibid., p. 225.

Guilt and anxiety, as measured by self-report scales, are thus seen to be equivalent and the commonly held distinction between the two terms is held to lie more in the mind of the beholder than in the mind of the beheld.<sup>21</sup>

In quite a different vein, Tournier links guilt with the feeling of inferiority. Indeed, he expresses his opinion that the two cannot be clearly distinguished from one another. "All inferiority is experienced as guilt."<sup>22</sup> The origin of guilt, or inferiority, is in child-rearing, and the more stern and restrictive a person's upbringing, the more inferiority, or guilt, he will experience.

Like Sherrill, Tournier recognizes the close association between guilt, hostility, and anxiety. However, Tournier regards guilt (or inferiority) as the more basic of the emotions, the cause rather than the result of hostility and anxiety.

It is abundantly clear that no man lives free of guilt. Guilt is universal. But accordingly as it is repressed or recognized, so it sets in motion one of two contradictory processes: repressed, it leads to anger, rebellion, fear and anxiety, a deadening of conscience, an increasing inability to recognize one's faults, and a growing dominance of aggressive tendencies. But consciously recognized, it leads to repentance, to the peace and security of divine pardon, and in that way to a progressive refinement of conscience and a steady weakening of aggressive impulses.<sup>23</sup>

---

<sup>21</sup>C. Marshall Lowe, "The Equivalence of Guilt and Anxiety as Psychological Constructs," Journal of Consulting Psychology, XXVIII:6 (December 1964), 554.

<sup>22</sup>Tournier, op. cit., p. 24.

<sup>23</sup>Ibid., p. 152.

Thus, one finds quite a wide variety of explanations for the origin of guilt, and its relationship to anxiety, hostility, inferiority, and other human emotions. Guilt is a complex emotion and is not easily explained.

### III. REALISTIC AND UNREALISTIC GUILT

Although it is generally accepted that guilt is a universal human experience, it is apparent that there are different kinds, or at least varying degrees, of guilt among men. Just as it is necessary to distinguish objective guilt from subjective guilt, so the topic of subjective guilt must itself be divided into at least two parts. These may be called by varying names: realistic and unrealistic; true and false; or healthy and unhealthy guilt. The failure to make such a distinction has contributed to a great deal of difficulty, such as the conflict that has occurred between psychiatry and religion over the subject of guilt. This conflict is summed up by McKenzie as follows:

Although the psychologist will not usually deny that there is such a thing as real culpability, calling for amendment and the sanctions of society, the attitudes towards guilt of the theologian, the moralist and the lawyer will often seem to him quite inhuman and immature; while to them, the attitude of the psychologist will often seem unrealistic, amoral, anarchic, perhaps dangerously sentimental. To this a Christian may be inclined to add that the psychologist's attitude betrays a deplorably frivolous attitude to sin and to its terrible consequences in time and eternity; a view which may only confirm the suspicion of some psychologists that religious teachings are compounded of

ignorant fears which are a menace to public health and individual happiness. Each party may be so impatient with the other, that it does not occur to either to ask if they are talking about the same thing.<sup>24</sup>

To the extent that this argument has continued because religionist and psychologist were not talking about the same thing, the different "things" they have been talking about have been false guilt (the psychologist's point of view) and true guilt (the religionist's point of view).

This distinction between true and false guilt, while very important, is also a very difficult one to make in many cases. McKenzie makes the distinction in this way:

True realistic guilt feelings are experienced when the guilt-feelings are referred to the actual wrong-doing; when responsibility is felt; when like Augustine the wrong-doer says "Mea culpa"; they are referred to an objective situation. Unrealistic guilt feelings are wholly subjective; they refer to a state of mind, and not to an objective situation. Nevertheless, they may have been generated in the first place by an objective situation; the realistic guilt-feelings displaced then upon a situation which could not account for the intensity of the feelings. On the other hand they may refer to situations which should carry no guilt feelings whatsoever, because of neurotic character trends, such as morbid perfectionism, or the tendency to restrict one's life within narrow limits.<sup>25</sup>

In a certain way, McKenzie's differentiation is helpful. But it leads back to the distinction between objective and subjective guilt. To the person experiencing guilt feelings, the situation does account for the intensity

---

<sup>24</sup>McKenzie, op. cit., pp. 20-21.

<sup>25</sup>Ibid., pp. 55-56.

of his feelings, although to some observers--perhaps even to most--the situation ought not. Who makes the judgment that a person follows a standard of morbid perfectionism? Obviously not the person himself. This is an external standard. A psychiatrist might tell a patient that it is "morbid perfectionism" to suffer guilt feelings over adultery; but the one who is so suffering will not regard his own guilt feelings as being the result of morbid perfectionism.

The task of distinguishing true guilt from false guilt, without lapsing into the distinction between subjective and objective guilt, proves to be very difficult, for every definition of false guilt introduces an outside standard. One of the best attempts at making this distinction has been made by Tournier in his book, The Strong and the Weak.<sup>26</sup> Tournier acknowledges the difficulty of making this distinction, yet insists on its necessity. He points out that false guilt is often the result of conflicts caused by a too rigid upbringing which makes a person blame himself for things for which he is in no way responsible. He cites the case of a man whose mother died in bringing him into the world and who is "perpetually burdened with an undefinable sense of guilt, which he projects on to all he

---

<sup>26</sup>Paul Tournier, The Strong and the Weak (Philadelphia: Westminster Press, 1963), pp. 220-29.

does, constantly accusing himself of imaginary sins."<sup>27</sup> True guilt, on the other hand, is the result of the voice of God speaking within one's life when one has betrayed his ideals and disobeyed God. Tournier adds that "the feeling of anguish, however, is the same in each case."<sup>28</sup> The situation is complicated by the fact that the two kinds of guilt operate together in the life of the same individual and interact with one another. One of the most helpful ways of distinguishing between the two is that true guilt may be alleviated by the appropriate acts of repentance, confession, and restitution. False guilt, however, is chronic. Nothing that the sufferer does relieves it.

Elsewhere, Tournier makes a similar distinction between what he calls infantile guilt and adult guilt.<sup>29</sup> Citing the illustration of Jesus' staying behind and discussing theology with the elders in the temple when his parents started on their return trip from Jerusalem, Tournier says that it would have been infantile guilt for Jesus to have been more concerned about pleasing his parents than he was about pleasing God.

Not to cause His mother any worry--that was the law of the little child, and He must now free Himself from it in order to assume shortly the law of the adult: to

---

<sup>27</sup>Ibid., p. 220.

<sup>28</sup>Ibid., p. 222.

<sup>29</sup>Tournier, Guilt and Grace, pp. 68-69.



accomplish the mission to which God called Him, and to begin preparing Himself for it now. From that moment, true guilt would have been to neglect that inner call, to remain dependent on His parents, bound by all their demands.

. . . . .  
We find here the whole biblical point of view and the light which it throws on this very complex problem of guilt: the only true guilt is not to depend on God, and on God alone--"You shall have no other gods before me" (Ex. xx.3).<sup>30</sup>

The distinction between true and false guilt helps to answer the question of whether a sense of guilt is healthy or unhealthy, desirable or undesirable. Some kinds or some degrees of guilt are essential for the maintenance of civilization, perhaps even for the survival of the human race. The failure of the prohibition experiment in the United States is ample evidence that laws cannot be enforced against the wishes of any sizeable percentage of the population. The maintenance of our society depends upon the self-control of our citizenry, and that self-control has as one of its major foundations the sense of guilt.

Beyond this somewhat negative function, it is also true that the sense of guilt is influential in spurring man to creative activity. Overstreet makes the distinction between creative and uncreative guilt feelings in much the same way that others speak of true and false guilt, or healthy and unhealthy guilt.

---

<sup>30</sup>Ibid.

Religious leaders hold that the deep sense of shortcomings and wrongdoings--cumulatively felt as limitation, inadequacy, and spiritual need--is absolutely essential to the soundness of the human being. It is what keeps him turning toward the psychic reality of the universe--both for strength to complete his own incompleteness, and for a compassion large enough to accept him as he is while knowing him as he might be. Remove the sense of guilt--or sin--say these religious leaders, and man loses the humility proper to his estate: the humility of acknowledging himself to be neither self-created nor self-sufficient.

. . . . .

The religious sense of guilt, when it is genuine, is the residual force of life-affirmation that continues to exert an influence upon us when we have distorted a relationship by negative, life-denying attitudes and behaviors. It is . . . what nags at us until we do what we are capable of doing to set right what has, by reason of ourselves, been made wrong. It is what refuses to let us find permanent relief in self-justification or in a retreat from the demands and opportunities of life.<sup>31</sup>

McKenzie makes the very interesting suggestion that the experience of guilt is the experience of alienation from God and represents a longing for reconciliation.

[Man's] sense of guilt shows that he is estranged from both his ethical essence and his religious end. That ethical guilt is not to be taken as a sign of an inherently evil nature, but is a longing to realize his ethical essence and his religious end. Always anxiety (and guilt is anxiety with a special quality) is a longing for the estrangement to cease. The fact that he experiences guilt-feelings is the hall-mark of his sense of responsibility and that he has really become human.<sup>32</sup>

---

<sup>31</sup>Bonaro W. Overstreet, "Guilt Feelings: Creative and Uncreative," Pastoral Psychology, VI:54 (May 1955), 16, 22.

<sup>32</sup>McKenzie, op. cit., pp. 176-77.

From the Christian point of view, then, a sense of guilt is a vital part of life. It is creative, it is healthy, it is essential to the humanity of man. Without it, man is only a clever animal. The tragedy is not that man experiences guilt-feelings. It is tragic if he is unable to do so.

Yet guilt may also be very destructive. Rather than serving as a spur to creativity, it may be crippling--emotionally, and even physically. It is often conjectured that it was guilt which was the cause of many of the cases of illness Jesus is reported to have cured, and it was the release from guilt through the forgiveness of sin which Jesus proclaimed that made the cures possible. This seems to be an especially good possibility in the story of the healing of the paralytic recorded in Mark 2:1-12. A few words from Jesus--"My son, your sins are forgiven" (v. 5) and "I say to you, rise, take up your pallet and go home" (v. 11)--were sufficient to accomplish an immediate cure. One commentator makes the following comment:

We know that in Jesus' time it was common to regard physical ills as a punishment or consequence of sin. It may well be that the paralytic himself believed that his paralysis was due to sin. We have no certain warrant for assuming that Jesus believed it. But whatever the details, Jesus saw that the man needed more than physical mending: he needed spiritual restoration.<sup>33</sup>

---

<sup>33</sup>Halford E. Luccock, "Exposition on the Gospel According to St. Mark," The Interpreter's Bible (New York:

Whatever may be the case in this and other biblical stories, the evidence for the destructiveness of guilt in modern life is great.

There are the overscrupulous, for example, who are distressed by a trifle. They are in torment over a peccadillo, or they even imagine some mistake they might have committed, and brood over it, fearful that they may have done it.<sup>34</sup>

Based on an understanding of the problem of guilt from a Freudian point of view, Leroy Aden describes three ways in which a sense of guilt can be distorted and thus become unhealthy.

1. A sense of guilt can be a distortion of the present by being a shackle of the past. In other words, it may not be a contemporary response to a contemporary situation. Instead it may have its roots deep in the history of the individual and therefore derive from an event or a desire that is long since past.

.....

2. A sense of guilt can be as concealing as it is revealing. That is, it may cover up the real source of difficulty as much as it exposes the difficulty. [As illustrations, Aden introduces the case of the unfaithful husband who acknowledges his feeling of guilt but does not mention his unfaithfulness, and the dominating mother who admits that her demands may be a bit too harsh at times, but who has ceased to feel guilty for the "fact that her acceptance--indeed, her whole disposition--is based on unquestioned and smothering submission."<sup>7</sup>

3. A sense of guilt can be an expression of a neurotic character and can serve to protect and even to enhance that character. This proposition points to

---

Abingdon-Cokesbury, 1952), VII, 670.

<sup>34</sup>Sherrill, op. cit., p. 73.

the radical way in which a sense of guilt may become distorted and unhealthy. It maintains that under certain circumstances we may be burdened with a sense of guilt even though we have not actually thought, said, or done anything wrong. In other words, a sense of guilt can serve a psychological rather than a moral cause. It can operate in the name of characterological needs, and not be a genuine barometer of our ethical life.<sup>35</sup>

Guilt, then, may be either true or false, healthy or unhealthy, creative or uncreative. True guilt is essential to the maintenance of society and to the humanity of the individual. It is distinguished by being related to the present, rather than to the past; by being acute, rather than chronic; by being amenable to alleviation; and by the fact that it spurs one to creative activity. False guilt, on the other hand, is a holdover from the past, an emotional strait-jacket resulting from unresolved childhood conflicts. It is chronic, often resulting in a depressed spirit which proves unamenable to alleviation. The person suffering from false guilt is unable to accept any assurance of forgiveness. Another mark of false guilt is that the sufferer blames himself for things for which he was in no way responsible. False guilt does not result in creative activity, but in lethargy, in unproductive self-condemnation.

---

<sup>35</sup>Aden, op. cit., pp. 18-22.

#### IV. GUILT, RELIGION, AND WORSHIP

We turn now to the general subject of guilt and religion, and more specifically to the subject of guilt and worship. The subject of guilt is of prime importance to religion and to worship. As McKenzie says:

Guilt is the crucial problem for theology. Its great doctrines of Atonement, Reconciliation, Justification by Faith, and the forgiveness of sin through which both subjective and objective guilt are done away with, can scarcely have meaning without its doctrine of sin and its correlative guilt.<sup>36</sup>

Once again, the distinction between objective guilt and subjective guilt must be made. Objective guilt is that relationship in which man stands to God when he (man) has sinned. A great deal of man's activity in worship has been directed toward the alleviation of this objective guilt. Although dealing with guilt is an important element in many religions, this study is limited to the Jewish and the Christian faiths.

A central feature in Jewish worship was the system of sacrifices and offerings. One of the major functions of the sacrificial system was the expiation or atonement for the sins and the guilt of the people. The biblical book of Leviticus prescribes the proper forms and procedures for these sacrifices. The sacrificial system, so far as it was concerned with expiation for sins, had its climax on the

---

<sup>36</sup>McKenzie, op. cit., p. 19.

Day of Atonement (now known as Yom Kippur) as described in Leviticus 16. The culmination of the sacrificial rites was the ceremony involving the scape-goat, in which the guilt of the people was symbolically carried away by the goat into the wilderness. Details of later developments in this ceremony are provided for us by the Tractate Yoma in the Mishna.

After the confession of sins on behalf of the people, accompanied by the laying on of hands, the high priest turned the goat over to a man appointed to lead him away. Increasingly the people participated in the goat's departure, pulling out its wool, pricking it, spitting on it, and urging it to begone (Barn. 7.8; Yom. 6:4). The route led over Kidron into the Judean wilderness. Stations were set up along the way. At the end of the route, at the edge of a cliff, the attendant tied an end of the scarlet thread around the goat's neck to a rock and then pushed it over the cliff to its death. The announcement of this completion of the rite was relayed to the temple by the stations along the route. However, according to legend, a scarlet thread tied to the door of the sanctuary turned white at the very moment the goat was pushed over the precipice, as a sign that the people were cleansed of their sins. (Yom. 6.8: cf. Isa. 1:18).<sup>37</sup>

As in Judaism, so in Christianity, the classical answer to the problem of guilt is forgiveness by God and reconciliation to him. The tragedy of sin and guilt, in the Christian understanding, is that they result in estrangement of the sinner from God. His estrangement from his fellow man is a secondary consequence, only slightly less serious.

---

<sup>37</sup>J. C. Rylaarsdam, "Day of Atonement," The Interpreter's Dictionary of the Bible (New York: Abingdon Press,

In his book, Guilt: Where Psychology and Religion Meet, David Belgum has given an excellent summary of the historic practices of several Christian churches in regard to "positions, principles, and methods" for dealing with the problem of guilt.<sup>38</sup> In the material which Belgum presents, the objective and subjective aspects of guilt are interwoven. It is apparent that the chief concern of the churches, historically, has been in dealing with objective guilt--that is, in restoring a right relationship between the sinner and God. The question of how the person perceives himself, of his own self-evaluation, has received less attention. This focusing of attention on the objective aspect of guilt is especially true in the more liturgical type of churches in contrast to the so-called sect-type churches, where more stress is placed on the inward joy, the glad heart that comes from experiencing release from guilt. However, even in the Roman Catholic Church, the subjective aspect plays a role, both as a pre-condition for receiving forgiveness, and as a response to it.

Repentance, i.e., heartfelt sorrow with the firm purpose of sinning no more, is thus the prime condition

---

1962), I, 315.

<sup>38</sup>David Belgum, Guilt: Where Religion and Psychology Meet (Englewood Cliffs: Prentice-Hall, 1963), pp. 60-94.



on which depends the value of whatever the sinner may do or suffer by way of expiation.<sup>39</sup>

"So far as pertains to its [the Sacrament of Penance] force and efficacy, the effect (res et effectus) of this sacrament is reconciliation with God, upon which there sometimes follows, in pious and devout recipients, peace and calm of conscience with intense consolation of spirit."<sup>40</sup>

Of the major leaders of the Reformation, Luther perhaps put the most emphasis on the subjective aspects of the Church's ministry to people suffering from a burden of guilt. He wrote as follows:

The true way and the right method, without which there is no other, is that most worthy, gracious, and holy sacrament of penance, which God gave for the comfort of all sinners when he gave the keys to St. Peter in behalf of the whole Christian Church and, in Matthew 16:19, said, "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." This holy, comforting, and gracious word of God must enter deeply into the heart of every Christian, where he may with great gratitude let it become part of him. For the sacrament of penance consists in this: forgiveness of sin, comfort and peace of conscience, besides joy and blessedness of heart over against all sins and terrors of conscience, as well as against all despair and assaults by the gates of hell (Matthew 16:18). . . .<sup>41</sup>

---

<sup>39</sup>Edward J. Hanna, "Penance," The Catholic Encyclopedia (New York: Encyclopedia Press, 1913), XI, 618.

<sup>40</sup>Ibid., p. 623, citing Council of Trent, Session XIV, c. 3.

<sup>41</sup>Martin Luther, "The Sacrament of Penance," Word and Sacraments I (Philadelphia: Muhlenberg Press, 1960), p. 10.

The Sacrament of Penance, which is the chief method of the Roman Catholic Church for dealing with the problem of guilt, and of which Luther speaks, is largely a private matter between an individual and a priest. Confession is heard in private, absolution is pronounced in private, penance is assigned in private.

In the Anglican tradition, similar provisions of privacy are made for the hearing of confessions and the assignment of penance.<sup>42</sup> However, there is also a requirement for a public acknowledgment of guilt and forgiveness by the whole congregation.

If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whome he hath done wrong; or at least declare himself to be in full purpose to do so, as soon as he conveniently may.<sup>43</sup>

Calvin recognizes the need for public confession of sin when "an individual . . . has by some notable transgression committed a common offense," but he also believes that private confession and absolution is often necessary.

---

<sup>42</sup>Belgium, op. cit., p. 73.

<sup>43</sup>The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church (New York: Thomas Nelson & Sons, 1929), pp. 84-85.

For it often happens that one who hears general promises that are intended for the whole congregation of believers remains nonetheless in some doubt, and as if he had not yet attained forgiveness, still has a troubled mind. Likewise, if he lays open his heart's secret to his pastor, and from his pastor hears that message of the gospel specially directed to himself, "your sins are forgiven, take heart" (Matt. 9:2), he will be reassured in mind and be set free from the anxiety that formerly tormented him.<sup>44</sup>

In the Methodist tradition, the chief method of dealing with the problem of guilt was through the small groups variously called classes, bands, or companies. The purpose and structure of these groups was described by Wesley as follows:

In order to confess our faults one to another, and pray one for another, that we may be healed, we intend,

1. To meet once a week, at the least;
2. To come punctually at the hour appointed;
3. To begin with singing or prayer;
4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have felt since our last meeting;
5. To desire some person among us (thence to be called a leader) to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins and temptations.<sup>45</sup>

---

<sup>44</sup>John Calvin, Institutes of the Christian Religion (Philadelphia: Westminster Press, 1960), I, 638-39.

<sup>45</sup>John Wesley, "A Plain Account of the People Called Methodists in a Letter to the Rev. Mr. Perronet, Vicar of Shoreham, Kent," The Works of the Rev. John Wesley (London: Thomas Cordeaux, 1809-1813), VI, 292.

In contrast to the emphasis upon dealing with guilt and forgiveness either in private or in small groups, the "Great Awakening" movement in Colonial America had as one of its major emphases the public confession of sins in mass meetings. This tradition has continued to the present day in revival meetings conducted in sect-type churches.

In the so-called church-type churches, especially in the more liturgical traditions, the tradition calls for a prayer of confession recited in unison by the congregation, followed by a pronouncement by the minister or priest assuring the people of God's forgiveness. The prayer of "General Confession" and the "Declaration of Absolution" of the Protestant Episcopal Church, for example, read as follows:

#### A General Confession

Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, to the glory of thy Holy Name. Amen.

#### The Declaration of Absolution, or Remission of Sin

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather

that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.<sup>46</sup>

In the liturgically oriented churches, with the exception of the Roman Catholic and the Orthodox groups, the practice of private confession has fallen into general disuse. In fact, a survey conducted by Belgum demonstrated that almost all the historical methods of dealing with guilt in the various denominations have fallen into disuse, although "there appeared to be a feeling among many that these methods of their various denominations, where dropped, should be reinstated."<sup>47</sup>

To focus more specifically on the question of subjective guilt and religion, the question again comes to the fore of whether religion considers such guilt as desirable or undesirable. The answer to the question is that Christianity seeks to encourage the development of true guilt while discouraging the development of false guilt. The

---

<sup>46</sup>The Book of Common Prayers, pp. 6-7.

<sup>47</sup>Belgum, op. cit., p. 102.

development of guilt feelings is not, of course, an end in itself. It is rather a means to the end that these guilt feelings may lead to new life for the individual.

Especially helpful is McKenzie's understanding of the deeper meaning of guilt and anxiety, as follows:

. . . the sense of anxiety which accompanies all guilt feelings, is an anxiety or an anxious longing for the lost ideal or the lost loved object. Consciously or unconsciously it is a longing for God, or in the words of the Shorter Catechism, the desire "to glorify God and to enjoy Him for ever."<sup>48</sup>

Insofar as guilt is understood as being basic to this anxious longing for God, it is from a Christian point of view a very desirable thing. This is why "the more evangelical theologians and preachers aim to produce the 'conviction of sin' by stimulating guilt feelings."<sup>49</sup>

## V. RESULTS OF THE SURVEY

The hypothesis of this study concerning the subject of guilt was that the men who participate regularly in the Protestant religious program of the institution would show a higher level of guilt feelings than those who do not participate, as indicated by scores on the Lg scale of the MMPI and the 0 scale of the IPAT Anxiety Scale Questionnaire.

---

<sup>48</sup>McKenzie, op. cit., p. 153.

<sup>49</sup>Ibid., p. 124.

The survey showed very little difference in the mean and median scores for the two groups, although there was a decided difference in the distribution of the scores. For the Lg scale, a raw score of 14 was both the mean and the median for each group. The MMPI profile sheet was used for recording the raw scores of the Lg scale, with the raw score of 14 being assigned the "T" score of 60 and the other raw scores being converted to corresponding "T" scores. Subsequent references will be to these "T" scores.

Scores of the men who participate in the religious program ranged from a low of 40 to a high of 85 on the Lg scale. Scores of the non-participants ranged from a low of 35 to a high of 87.

Dividing the scores into three categories, high (70 or above), moderate (51-69) and low (50 or below), the results of the survey may be summarized in the following table:

	Participants	Non-participants
High	6 (20.7%)	8 (34.8%)
Moderate	17 (58.6%)	9 (39.1%)
Low	<u>6</u> (20.7%)	<u>6</u> (26.1%)
Total	29 (100%)	23 (100%)

These figures show that the men in the non-participant group had a greater tendency to score either unusually high or unusually low on the Lg scale, while there was a much

larger percentage of moderate scores among the men of the participant group.

Concerning the "O" scale of the IPAT Anxiety Scale Questionnaire, the mean "sten" scores for the two groups were very close: 4.48 for the participants, and 4.65 for the non-participants. Again, however, the tendency of non-participants in the religious program to score either unusually high or unusually low is noted, as indicated by the following table (high scores are 8 or higher; moderate, 4-7; and low, 3 or lower):

	Participants	Non-participants
High	2 (6.9%)	5 (21.7%)
Moderate	20 (69.0%)	12 (52.2%)
Low	<u>7</u> (24.1%)	<u>6</u> (26.1%)
Total	29 (100%)	23 (100%)

The results of the survey do not confirm the hypothesis proposed. The distribution of scores on the two scales tend in the direction of contradicting the hypothesis, as a larger percentage of men in the non-participant group scored in the high range on each scale than did the men in the non-participant group. The lack of difference in the mean and median scores is accounted for by the fact that a larger percentage of men in the non-participant group also scored in the low ranges of the two scales than did men in the participant group.



The subject of guilt was specifically discussed with twelve of the fourteen men interviewed privately. All five of those who had a high score on either guilt scale (70 or more on the Lg scale, 8 or more on the O scale) acknowledged a high level of guilt feelings. Of the seven men who scored in the moderate or low range on both of the scales, three expressed a level of guilt feelings which appeared to be higher than that indicated by the tests; three indicated that they felt little or no guilt; and one man contradicted himself, at first denying guilt feelings, but later confessing that he did feel guilty about the suffering he had caused his mother.

Concerning the reasons for guilt feelings, family relationships and responsibilities were mentioned by three men; three acknowledged feeling guilty over their crimes; and one expressed a feeling of guilt about swearing, which he regarded as a violation of "the commandments."

In three of the interviews the feeling of guilt was directly associated with attendance at worship services, either in this or other penal institutions or in churches outside of the institution. One man referred to church attendance as being "like a good cleansing soap." Another said that he goes to church when he feels the need--i.e., when he feels tension or depression building up inside himself. "Going to church," he said, "helps me feel a lot

better--like a hundred pounds has been lifted off my shoulders." The third man said that church attendance helps him to feel less tense and more at ease. "It's sorta' like confession." Two men indicated that their present guilt feelings were a primary reason for their non-participation in the religious program. One of these men described himself as a "backslider" and feels that he is being punished for it. The other said he does not attend services in prison because "I am not a Christian," by which he meant that he has not repented of his criminal activities.

## CHAPTER IV

### MASCULINITY-FEMININITY AND RELIGION

Many psychologists contend that there are definite psychological as well as biological differences between men and women. It is well known that the Protestant churches of America have a larger percentage of women among their membership and attendance than the disproportion between the sexes in the general population would justify. This chapter explores the questions of what "femininity" means in the personality structure of both women and men; how femininity within the personality structure is projected in religious symbolism; and why much of the appeal of Protestantism is to this factor of femininity both in women and in men. The results of the survey in regard to the sixth hypothesis are reported to determine whether or not they confirm the hypothesis.

#### I. MEN AND WOMEN IN THE CHURCHES

The proportion of men and women in the churches of America is a situation which varies between different denominations and between different geographical locations. It is generally true, however, that women out-number men to a greater degree than would be justified by the disproportion between the sexes in the total population.

The results of a Gallup Poll in 1961 were summarized as follows: "In 1961, as in previous years, women had a better church attendance record than men did: 50 per cent of women attended church during a typical week of the last year compared to 43 per cent of men."<sup>1</sup> The following chart indicates the sex distribution among major Protestant groups in the United States in 1957.<sup>2</sup>

Sex Composition . . . for Adults of  
Major United States Religious Groups,  
December 1957 (in percentages)

Religious Groups	Men	Women
Protestants	45	55
Baptists	42	58
Whites	44	56
Negroes	34	66
Methodists	44	56
Lutherans	46	54
Presbyterians	42	58
Episcopalians	35	65
Roman Catholics	46	54
Jews	42	58

The disproportion of women to men is seen in every religious group listed in the chart above, the greatest imbalance occurring in the Negro Baptist group and the Episcopalian group. Nor is this disproportion limited to the churches of the United States of the 20th Century.

An English author, writing in 1905, cited a survey of church attendance in England, France, Germany, and the

---

<sup>1</sup>Leo Rosten (ed.), Religions in America (New York: Simon and Schuster, 1963), p. 247.

<sup>2</sup>Ibid., p. 284.

United States during the latter years of the 19th Century.

He writes:

One of the most noticeable features of this census, and of similar calculations elsewhere, is that women have remained attached to the Churches in far higher proportion than men. Thus, for Greater London, we find an attendance (apart from the Jews) of 372,264 men and 607,257 women (that is, without deducting 38 per cent, for double attendances). It is important to note, too, that the higher proportion of women is much more conspicuous in the older churches--the Anglican and Roman Catholic--and in cultured districts.

. . . . .  
That distinguished woman worker in the States, Miss Susan B. Anthony, tells us (Arena, May, 1897) that women form "from two-thirds to three-fourths of the membership of the Churches of America."

. . . . .  
The proportion of women in the Churches is vastly greater than their proportion in the general population.<sup>3</sup>

The overall figures presented by McCabe for Greater London indicate a ratio of women to men in the Churches of 62 per cent to 38 per cent. While this ratio is higher than that for most of the religious groups in the United States today, still it can be seen that McCabe's statement holds true "that women have remained attached to the Churches in far higher proportion than men."

## II. WHAT IS FEMININITY?

In order to understand why women are more attracted to the Church than men are, it is important to try to

---

<sup>3</sup>Joseph McCabe, The Religion of Woman: An Historical Study (London: Watts, 1905), pp. 6-7, 8, 9.

understand what it means to be feminine. Are there basic psychological as well as biological factors involved in femininity?

Since the measuring stick of masculinity-femininity for this study is the MMPI, let us start by asking what that test measures and labels femininity.

In the manual for scoring and interpreting the MMPI we read as follows:

This scale [Mf] measures the tendency toward masculinity or femininity of interest pattern; separate T scores are provided for the two sexes. In either case a high score indicates a deviation of the basic interest pattern in the direction of the opposite sex. The items were originally selected by a comparison of masculine with feminine males and of the two sexes.

Every item finally chosen for this scale indicated a trend in the direction of femininity on the part of male sexual inverts. Males with very high Mf scores have frequently been found to be either overt or repressed sexual inverts. However, homosexual abnormality must not be assumed on the basis of a high score without confirmatory evidence. . . .

The Mf score is often important in vocational choice. Generally speaking, it is well to match a subject vocationally with work that is appropriate to his Mf level.<sup>4</sup>

A more complete explanation of what the Mf Scale of the MMPI measures is found in An MMPI Handbook.

Scale 5 [the Mf Scale] was designed to identify the personality features related to the disorder of male sexual inversion. This syndrome is another homogenous

---

<sup>4</sup>S. R. Hathaway and J. C. McKinley, Minnesota Multiphasic Personality Inventory Manual (New York: Psychological Corporation, 1951), p. 20.

subgroup in the general category of psychopathic personality, sometimes called pathological sexuality. This group, like the psychopathic deviate group, shows considerably more uniformity than is found in the psychopathic personality group as a whole.

.....

Pepper and Strong have formed judgmentally five subscales on Mf which also serve to characterize the content areas of this scale. They divided the items into clusters dealing with ego sensitivity, sexual identification, altruism, endorsement of culturally feminine occupations, and denial of culturally masculine occupations. In all of these characterizations, it is clear that most of the items are psychologically obvious.<sup>5</sup>

It will be seen from the above quotations that the MMPI Mf Scale is designed to detect feminine characteristics or interest patterns in male subjects. It appears to be a well constructed scale for this purpose.

Various authors define femininity in differing ways. McCabe suggests that the feminine nature is made up of conservatism, emotionalism, imagination, sensitivity, and suggestibility.

Life has reached the high level it occupies in us today by a long and arduous struggle. In this struggle a tendency to variation on the part of living things has been essential to any advance; and it has been equally essential to have a tendency to stability for the purpose of fixing the good steps won in the ascent, and to check erratic wandering. Somehow, the tendency to variation has found embodiment more particularly in man, while the restricting tendency has been more absorbed by woman.

.....

---

<sup>5</sup>W. Grant Dahlstrom and George Schlager Welsh, An MMPI Handbook: A Guide to Use in Clinical Practice and Research (Minneapolis: University of Minnesota Press, 1960), pp. 63-64.

Mr. Havelock Ellis, who is not unfriendly to women, concludes, after careful inquiry, that women is ineradicably more emotional than man. Throughout nature it is indispensable that the mother should have a finer and quicker sensibility than the father.

. . . woman's nature is so much more imaginative and sensitive and awake to mystic influences [than man's nature] . . . she is more susceptible to the suggestive force of ideas. She is less aggressive and daring than man, and so less apt to follow radical and critical views.<sup>6</sup>

M. Esther Harding, a Jungian oriented analyst and writer, lists as outstanding feminine traits passivity, deviousness, and idealism.

. . . it is the woman's nature to hold herself in the background, to maintain a passive attitude, and, psychologically speaking, to veil herself and her reactions, and to seek her goal only by a devious and largely unconscious route. For a woman to show herself clearly as an individual, to come into the open and say what she has to say demands that she go contrary to this natural tendency.

The way of woman is always to go by devious routes to her goal. You will rarely discover what a woman's objective is by asking her a direct question, nor yet by observing what she attempts first and deducing her intentions from that, for she is herself often unconscious of her real aim. She will begin to look for a reel of thread and end by cleaning the whole house. She may have been quite unaware that it was her intention to house-clean. But on further investigation it is obvious that preparations have been quietly going forward for some time for a spring-cleaning, although she was unaware of it herself.

Many young women start out in life with a real desire to serve their generation, and their high idealism appears at first sight very like the man's devotion to an idea. They are eager for instance to serve the

---

<sup>6</sup>McCabe, op. cit., pp. 11, 117, 129.



cause of justice, mercy or freedom. But their love of these things is subtly different from the man's. Year by year they fill the ranks of teachers, nurses, and social workers.<sup>7</sup>

It is in the writings of Carl G. Jung that one finds the deepest exploration of the meaning of masculinity and femininity. Jung contrasts feeling, which typifies woman, with logic, which typifies man. "Whereas logic and objective reality commonly prevail in the outer attitude of man, or are at least regarded as an ideal, in the case of woman it is feeling."<sup>8</sup> He makes essentially the same distinction with the use of the words Eros and Logos. "[W]oman's psychology is founded on the principle of Eros, the great binder and deliverer; while age-old wisdom has ascribed Logos to man as his ruling principle."<sup>9</sup>

By Jung's own admission, these terms are difficult to define precisely. He says:

It is far from my intention to give these two intuitive concepts too specific a definition. I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more

---

<sup>7</sup>M. Esther Harding, The Way of All Women: A Psychological Interpretation (London: Longmans, Green, 1945), pp. 92-93, 96, 99.

<sup>8</sup>Carl G. Jung, "Psychological Types," in his Collected Works (New York: Pantheon Books, 1953- ), VI, 595.

<sup>9</sup>Carl G. Jung, "Woman in Europe," in his Collected Works, XI, 175.

by the connective quality of Eros than by the discrimination and cognition associated with Logos. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of their true nature, while their Logos is often only a regrettable accident.<sup>10</sup>

Thus far, we have been dealing with characteristics which are regarded as typical of women as distinguished from characteristics regarded as typical of men. Every man, however, also has a feminine side to his personality, and every woman a masculine side. As Jung points out:

. . . it is just these very masculine men who reveal, albeit in a very guarded form, a very sensitive feeling-life. . . . A man regards it almost as a virtue to repress his feminine traits as much as possible, just as a woman, until quite recently, considered it unbecoming to be a man-woman.<sup>11</sup>

Jung calls this feminine side of man's nature the anima. It has three sources. The first is the direct environmental influence of woman. The second is man's own femininity. The third is that "inherited collective image of woman which exists in a man's unconscious."<sup>12</sup> These three sources of the anima are explained by Jung as follows:

---

<sup>10</sup>Carl G. Jung, Psyche and Symbol (Garden City, New York: Doubleday, 1958), p. 13.

<sup>11</sup>Carl G. Jung, "Two Essays on Analytical Psychology," in his Collected Works, VII, 203.

<sup>12</sup>Ibid., p. 188.

For the child, the parents are his closest and most influential relations. But as he grows older this influence is split off; consequently the parental imagos become increasingly shut away from consciousness, and on account of the restrictive influence they sometimes continue to exert, they easily acquire a negative aspect. In this way the parental imagos remain as alien elements somewhere "outside" the psyche. In place of the parents, woman now takes up her position as the most immediate environmental influence in the life of the adult man. She becomes his companion, she belongs to him in so far as she shares his life and is more or less of the same age. She is not of a superior order, either by virtue of age, authority, or physical strength. She is, however, a very influential factor and, like the parents, she produces an imago of a relatively autonomous nature--not an imago to be split off like that of the parents, but one that has to be kept associated with consciousness. Woman, with her very dissimilar psychology, is and always has been a source of information about things for which a man has no eyes. She can be his inspiration; her intuitive capacity, often superior to man's can give him timely warning, and her feeling, always directed towards the personal, can show him ways which his own less personally accented feeling would never have discovered.

.....  
No man is so entirely masculine that he has nothing feminine in him. The fact is, rather, that very masculine men have--carefully guarded and hidden--a very soft emotional life. ....

.....  
It seems to me, therefore, that apart from the influence of woman there is also the man's own femininity to explain the feminine nature of the soul complex.

.....  
As we know, there is no human experience, nor would experience be possible at all, without the intervention of a subjective aptitude. What is this subjective aptitude? Ultimately it consists in an innate psychic structure which allows man to have experiences of this kind. Thus the whole nature of man presupposes woman, both physically and spiritually. His system is tuned in to woman from the start, just as it is prepared for a quite definite world where there is water, light, air, salt, carbohydrates, etc. The form of the world into which he is born is already inborn in him as a virtual image. Likewise parents, wife, children, birth, and death are inborn in him as virtual images, as psychic

aptitudes. These a priori categories have by nature a collective character; they are images of parents, wife, and children in general, and are not individual predestinations. We must therefore think of these images as lacking in solid content, hence as unconscious. . . . They are in a sense the deposits of all our ancestral experiences, but they are not the experiences themselves.

An inherited collective image of woman exists in a man's unconscious, with the help of which he apprehends the nature of woman. This inherited image is the third important source for the femininity of the soul.<sup>13</sup>

This femininity of man's psyche or soul, which Jung labels the anima, is one of the most important of that category of concepts which he calls archetypes. Perhaps the clearest and most concise description of the archetypes is found in the following passage.

It is in my view a great mistake to suppose that the psyche of the new-born child is a tabula rasa in the sense that there is absolutely nothing on it. In so far as the child is born with a differentiated brain that is predetermined by heredity and therefore individualized, it meets sensory stimuli coming from outside not with any aptitudes, but with specific ones, and this necessarily results in a particular, individual choice and pattern of apperception. These aptitudes can be shown to be inherited instincts and performed patterns, the latter being the a priori and formal conditions of apperception that are based on instinct. . . . They are the archetypes. . . . It is not, therefore, a question of inherited ideas but of inherited possibilities of ideas. Nor are they individual acquisitions but, in the main, common to all, as can be seen from the universal occurrence of the archetypes.<sup>14</sup>

---

<sup>13</sup>Ibid., pp. 186-188.

<sup>14</sup>Carl G. Jung, "The Archetypes and the Collective Unconscious," in his Collected Works, IX, 66-67.

An archetype, in and of itself, has no definite form or content. It takes on concrete form only when it is expressed. Archetypes are expressed in fantasy and myth, dreams and visions, and projections.

When projected, the anima always has a feminine form with definite characteristics. This empirical finding does not mean that the archetype is constituted like that in itself . . . it begins to seem probable that an archetype in its quiescent, unprojected state has no exactly determinable form but is in itself an indefinite structure which can assume definite forms only in projection.<sup>15</sup>

The projection of the anima occurs very often in a man's selection of his life partner. According to Jung:

. . . a man is strongly tempted to win the woman who best corresponds to his own unconscious femininity, a woman, in short, who can unhesitatingly receive the projection of his soul.<sup>16</sup>

### III. FEMININE SYMBOLS IN RELIGION

The concern of this study is with Christianity, specifically Protestant Christianity. The Christian faith, however, cannot be understood adequately apart from some understanding of Judaism in which Christianity has its roots. The Jewish faith is strongly oriented toward masculinity, just as the Jewish culture in Old Testament times, was a strongly patristic society. Genealogical lists are

---

<sup>15</sup>Ibid., p. 70.

<sup>16</sup>Jung, "Two Essays . . . ," p. 203.

composed exclusively, or at least primarily, of male members of the family.<sup>17</sup> A man's wife was considered his possession, and he was as free to divorce her as he was to rid himself of his cattle or sheep.

Under the Law of Moses a man could divorce his wife if he found some unseemly thing in her. . . . The process of divorce, when once resolved upon, was easy. All the husband had to do was to give his partner a bill of divorcement, and send her away.<sup>18</sup>

The man's position in the family is expressed by his being its ba'al (possessor and master); his is the ruling will in the community. This does not imply one-sided sovereignty, but a much more intimate relation. The man is the centre from which strength and will emanate to the whole group which belongs to him and to which he belongs.

. . . . .  
The father's strength is carried on in his sons (hence it is a wife's first duty to bear children to her husband: that is her function as mother). . . .<sup>19</sup>

The natural religious counterpart of this patristic society was a religion with an almost exclusive masculine orientation. References to the Divinity were always in the masculine gender.

By the time of Jesus' life, the Jewish people were worshipping in Herod's Temple, which included an area

---

<sup>17</sup>See, for example, I Chronicles 1-9.

<sup>18</sup>"Divorce," in John B. Davis and Henry Snyder Gehman, The Westminster Dictionary of the Bible (Philadelphia: Westminster Press, 1944), p. 141.

<sup>19</sup>Alan Richardson, "Family," A Theological Word Book of the Bible (New York: Mcmillan, 1950), p. 77.

designated as "Court of the Women." No woman was allowed to enter the inner more sacred portions of the temple.<sup>20</sup>

The history of the Jewish people as told in the Old Testament is not completely devoid of its feminine heroines. There was Deborah the Judge (Judges 4, 5); Ruth, the faithful foreigner (Book of Ruth); and Esther the queen who successfully interceded with the king to save her fellow Jews from his wrath (Book of Esther). For the most part, however, women played definitely subservient roles in the patristic society and in its correspondingly masculine oriented religion.

This masculine orientation carried over quite naturally into Christianity. The Messiah was born a male child. The original twelve apostles were all males. It seemed right to a later apostle to admonish women to be subject to their husbands and to remain silent in public meetings of the Christian group.<sup>21</sup>

Women, however, very early began to play significant roles in the life of the Christian Church. It was the devout women who had watched the crucifixion who also discovered the resurrection of Jesus.<sup>22</sup> Pre-eminent among the

---

<sup>20</sup>"Temple," in Davis, op. cit., pp. 595-96.

<sup>21</sup>Ephesians 5:22; I Timothy 2:11, 12.

<sup>22</sup>Matthew 27:55-56; 28:1-10.

women associated with Jesus' life, of course, was his mother Mary. In the Roman Catholic Church, the role of Mary has been increasingly magnified throughout the centuries, a process which had its culmination in the proclamation in 1950 of the doctrine of the Assumption of the Virgin Mary, which doctrine states that the Virgin was spared a normal human death, her body being translated directly to heaven. This veneration of Mary has, in its extreme forms, raised her virtually to the position of a feminine deity. She is addressed as "Holy Mary, Mother of God." Here, then, we see the Christian form of what Jung regards as the projection of the anima.

We encounter the anima historically above all in the divine syzygies, the male-female pairs of deities. . . . We can safely assert that these syzygies are as universal as the existence of man and woman. From this fact we may reasonably conclude that man's imagination is bound by this motif, so that he was largely compelled to project it again and again at all times and in all places.<sup>23</sup>

Protestantism has not followed the Roman Catholic pattern of the veneration of Mary. At least officially, little room has been made for any feminine symbolism. There are two exceptions to this general statement. The first is that the Church, in Protestant as well as in Roman Catholic thought, is regarded in feminine terms. Following Pauline thought, Protestants refer to the Church

---

<sup>23</sup>Jung, "The Archetypes . . . ," pp. 59-60.



as the bride of Christ. "Husbands, love your wives as Christ loved the church and gave himself up for her. . . ." <sup>24</sup> Our hymns concerning the Church consistently used the feminine gender in referring to the institution.

The Church's one Foundation  
Is Jesus Christ her Lord;  
She is His new creation  
By water and the word:  
From heaven He came and sought her  
To be His holy Bride;  
With His own blood He bought her,  
And for her life He died. <sup>25</sup>

The other main carrier of the feminine symbolism in Protestantism is, paradoxically enough, Jesus himself. In paintings and in hymns, he often assumes definitely feminine characteristics. The fact that the writers of the Gospel records give us no account of his ever having married or otherwise having exhibited definite masculine sexuality makes it easier for us to project femininity into his character.

Of course, it is not untrue to the Gospel records of Jesus' life to see a number of qualities in his personality which are usually regarded as feminine. Although he could use logic masterfully, as demonstrated in his confrontations with the scribes and pharisees, his feeling life also

---

<sup>24</sup>Ephesians 5:25.

<sup>25</sup>Samuel J. Stone, "The Church's One Foundation," The Hymnal (Philadelphia: Presbyterian Board of Christian Education, 1940), p. 333.

was clearly manifested, as demonstrated by his tears at the tomb of Lazarus.<sup>26</sup> His patience and gentleness with the children and his intuition, are examples of other traits commonly regarded as feminine.<sup>27</sup>

It may seem paradoxical to suggest man is not wholly man nor woman wholly woman, yet it is a fairly common experience to find feminine and masculine traits in one person. The most masculine of men will often show surprising gentleness with children, or with anyone weak or ill; strong men give way to uncontrolled emotion in private, and can be both sentimental and irrational; brave men are sometimes terrified by quite harmless situations, and some men have surprising intuition or a gift for sensing other people's feelings. All these are supposedly feminine traits, as well as more obvious "effeminacy" in a man.<sup>28</sup>

From the material presented above, the following conclusions may be drawn concerning masculinity-femininity and religion. Psychologically speaking, it is impossible to draw a clear line of demarcation between man and woman. Every man has in his personality certain traits which are usually regarded as feminine. Among these are a sensitive feeling life, a need for intimate relationships, and idealism or altruism. It is true that these traits are likely to be suppressed or hidden in men, whereas they are more obvious in women. But their suppression does not destroy

---

<sup>26</sup>Matthew 22:15-22; John 11:28-37.

<sup>27</sup>Matthew 19:13-15; Mark 2:1-8.

<sup>28</sup>Frieda Fordham, An Introduction to Jung's Psychology (Baltimore: Penguin, 1966), p. 55.

their dynamic vitality. They find expression in various ways, among which is their representation in religious beliefs, religious symbolism, and religious practice.

The author of Genesis 1:27 states that "God created man in his own image." This statement is man's way of saying theologically what is true psychologically, namely that man tends to "create" his gods in his (man's) own image. Since mankind is composed of two sexes, and the characteristics of both sexes are present in each, it is natural that man worships a God who is bisexual. Thus the full statement--"God created man in his own image, in the image of God he created him; male and female he created them" (Genesis 1:27)--definitely implies a bi-sexuality in God.

Protestantism, like Judaism, has emphasized the masculinity of the Deity almost to the exclusion of the femininity. Roman Catholicism has provided an answer for man's need for the feminine element in God through its veneration of the Virgin Mary. In Protestantism, this need has been answered, so far as it has been answered at all, through a subtle but real emphasis upon the feminine traits in the personality of Jesus.

#### IV. FEMININITY AND THE ATTRACTION OF RELIGION

Remembering that femininity is not the exclusive possession of women but is also present in men, let us examine more closely the question of what it is in religion

that is more attractive to women than to men. McCabe states that:

. . . woman's nature is so much more imaginative and sensitive and awake to mystic influences--woman's education has ever been, and largely is to-day, so little adapted to strengthen the reason, and so much calculated to foster her imaginativeness and emotionalism, that we may look more confidently for traces of such instinctive bias [toward religion] in her than in man. Her environment from the earliest years of consciousness is more saturated with religious ideas than that of her brother, and she is more susceptible to the suggestive force of ideas. She is less aggressive and daring than man, and so less apt to follow radical and critical views.<sup>29</sup>

Harding makes the suggestion that one attraction of religion for women is the possibility of finding God as a Lover.

The idea of the Ghostly or Spiritual Lover is not a new one. Religious mystics of all ages and creeds--the Sufis, the Shaktas, the Christian Mystics--have all sought for union with a Divine Lover. Rabia, the Islamic woman mystic, knew God as the Divine Lover, the Beloved of her Soul, as did St. Bernard of Clairvaux, while many women saints of medieval Christianity tell us that their religious experience was of God as a Lover. Even today when a nun takes the veil, she is dedicated to this Divine Lover. She wears the bridal veil and is given a ring, as the Bride of Christ.<sup>30</sup>

This concept of God as Lover is expressed most clearly for Protestants in the popular hymn "Jesus, Lover of My Soul."<sup>31</sup>

---

<sup>29</sup>McCabe, op. cit., p. 129.

<sup>30</sup>Harding, op. cit., p. 47.

<sup>31</sup>Charles Wesley, "Jesus, Lover of My Soul," The Hymnal (Philadelphia: Presbyterian Board of Christian Education, 1940), p. 233.

It may seem paradoxical that women, or men in whom feminine traits are strong, would be attracted to a "Lover" (Jesus) onto whom feminine traits have been strongly projected. One possible explanation of this phenomenon is that the love relationship between Jesus and the Christian is more in the nature of a platonic or Lesbian type of relationship than a heterosexual relationship. This possibility is suggested by the following quotation:

. . . it is erroneous to distinguish sharply between the homosexual and the heterosexual woman. Once past the uncertain period of adolescence, the normal male no longer permits himself homosexual amusements; but the normal woman often returns to the amours--platonic or not--which have enchanted her youth. Disappointed in man, she may seek in woman a lover to replace the male who has betrayed her.<sup>32</sup>

Thus we often find in Protestantism the picture of an effeminate Jesus who appeals strongly to women and to men in whom feminine traits have assumed more than their usual dominance. On the other hand, men who have unduly suppressed their femininity often find the picture of the effeminate Jesus repulsive.

## V. RESULTS OF THE SURVEY

The hypothesis was advanced for this study that the inmates who participate in the religious program of the institution would register significantly higher scores on the

---

<sup>32</sup>Simone de Beauvoir, The Second Sex (New York: Knopf, 1964), p. 418.

Mf scale of the MMPI than those inmates who do not participate in the religious program. The mean "T" score on the Mf scale for the religious program participants was 62.03; for the non-participants, it was 57.70. The standard "t-test" was applied to these scores and yielded a result of .0582, which means that there would be only 58 chances out of 1000 of obtaining this great a difference in these scores by chance alone.<sup>33</sup>

The median "T" score for the participant group was 62; for the non-participant group, 58.

The distribution of scores is shown on the following table, with "high" scores representing 70 or above; "moderate," 50-69; and "low," 49 or below:

	Participants	Non-participants
High	8 (27.6%)	2 (8.7%)
Moderate	17 (58.6%)	15 (66.1%)
Low	<u>4</u> (13.8%)	<u>6</u> (25.2%)
Total	29 (100%)	23 (100%)

The results of the survey clearly confirm the hypothesis. Both the mean and median scores, and the distribution of scores, show the tendency of men in the participant group to register significantly higher scores on the Mf scale than the men in the non-participant group.

---

<sup>33</sup>For an explanation of this test, see William A. Scott and Michael Wertheimer, Introduction to Psychological Research (New York: Wiley & Sons, 1962), pp. 220-30.

## CHAPTER V

### THE PARANOID TREND AND ITS SIGNIFICANCE FOR RELIGION

Suspiciousness and distrust of others, hypersensitivity to criticism, feelings of rejection--these experiences are known by most human beings in a greater or lesser degree at some time during life. Lumped together, they comprise the psychological factor of "paranoia," as that word is popularly used in our society. The purpose of this chapter is to define paranoia more precisely than in the lead sentence above; to investigate the views of two leading writers on the subject of paranoia; to explore what significance this factor has for religion, especially for participation in the religious program; and to report the results of the survey to determine whether or not they confirm the seventh hypothesis.

#### I. DEFINITIONS OF PARANOIA AND RELATED CONCEPTS

In the strict use of the word, "paranoia" is a psychosis usually requiring confinement of the sufferer for his own protection and the protection of others. The following definition is found in a dictionary of psychological terms:

**paranoia: a (rare) psychosis characterized by systematized delusions with little or no dementia. Delusions**

of grandeur and of persecution, one or both, are most typical, and are defended by the patient with much appearance of logic and reason. The paranoid system, though extensive, is relatively isolated and thus leaves the rest of the personality largely unaffected, in which respect it is distinguished from paranoid schizophrenia.<sup>1</sup>

The concern of this study, however, is not with paranoia in this technical sense of a psychosis, but with more common phenomena which are related to it. More to the point for the purposes of this study are the following definitions of "paranoid personality" and "paranoid trend."

paranoid personality: 1. a personality disorder somewhat similar to paranoid schizophrenia but without the deterioration or systematized delusions. The individual is suspicious, envious, jealous, stubborn, extremely sensitive to what seem to be slights or injuries, much inclined to projection. 2. loosely, any person with grandiose ideas and a tendency to believe that only a hostile combination of circumstances (including people) prevents his true ability from being realized.

.....  
paranoid trend: a tendency to grandiose ideas and/or sensitivity to real or apparent criticism. The grandiose ideas or the delusions of persecution may be as extreme or as irrational as those of either paranoia or paranoid schizophrenia, but they are less central in the organization of personality and do not control an important part of the person's daily life; hence, the paranoid trend is not a psychosis.<sup>2</sup>

Except at those points where there is need to make a distinction between paranoia as a psychosis and the

---

<sup>1</sup>Horace B. and Ava Champney English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longmans, Green, 1958).

<sup>2</sup>Ibid.



paranoid trend, the words will be used interchangeably in the remainder of this study. The paranoid trend, or at least that portion of it having to do with sensitivity to criticism, is an experience in which most if not all human beings share. Landis and Bolles make the following observation:

In normal persons, delusions may occur at any time due to imperfect observation, misinformation, or faulty reasoning. This defect in intellectual performance is usually accompanied by a certain amount of emotion or affect which may facilitate or inhibit the intellectual operation itself. We tend to judge or believe in accordance with our wishes or emotions. If there is an undue amount of emotion in the judgment, prejudice results. There is no clear line which can be drawn between these strong prejudices or so-called delusions, and delusions which are morbid or abnormal. For example, . . . when we are aware of some personal weakness or have some feeling of guilt, we are unduly sensitive and inclined to interpret the remarks of others as accusatory or depreciatory of ourselves.<sup>3</sup>

Concerning the paranoia (Pa) scale, the manual for interpreting the Minnesota Multiphasic Personality Inventory makes the following statement:

The Pa scale was derived by contrasting normal persons with a group of clinic patients who were characterized by suspiciousness, oversensitivity and delusions of persecution, with or without expansive egotism. The diagnoses were usually paranoia, paranoid state, or paranoid schizophrenia. . . .

Persons with an excess amount of paranoid suspiciousness are common and in many situations are not especially handicapped.<sup>4</sup>

---

<sup>3</sup>Carney Landis and M. Marjorie Bolles, Textbook of Abnormal Psychology (New York: Macmillan, 1947), pp. 172-73.

<sup>4</sup>S. R. Hathaway and J. C. McKinley, Minnesota

The most common symptom of the paranoid trend is the feeling of being disliked, distrusted, or persecuted by others. This is often, but not always, accompanied by an over-estimation of one's own importance or abilities, and the conviction that one could achieve great things if it were not for the existence of this persecution.

Let us now examine in some detail the work of two leading thinkers, Sigmund Freud and Karen Horney, on the subject of paranoia and its related phenomena.

## II. FREUD'S VIEWS ON PARANOIA

Freud wrote a great deal about paranoia at various times throughout his career. His interest in this subject appears to have been stimulated by the fact that it served him as such a useful example of the mechanisms of repression and projection, the understanding of which is so basic to his psycho-analytic theory and practice.

In his early writings, Freud used the words "repression" and "defense" synonymously. A little later, "repression" came to be used in place of "defense." Later still, he wrote that "the essence of repression lies simply in turning something away, and keeping it at a distance,

---

Multiphasic Personality Inventory Manual (New York: Psychological Corporation, 1951), p. 20.

from the conscious,"<sup>5</sup> and proposed:

. . . to restrict the term "repression" to this one particular mechanism and to revive "défence" as a "general designation for all the techniques which the ego makes use of in conflicts which may lead to a neurosis."<sup>6</sup>

In Freud's system, repression occurs when the ego, the mediatory function of the personality structure, is threatened by the expression of instinctive impulses which it regards as unsuitable.

The neuroses are the expression of conflicts between the ego and such of the sexual impulses as seem to the ego incompatible with its integrity or with its ethical standards. Since these impulses are not ego-syntonic, the ego has repressed them: that is to say, it has withdrawn its interest from them and has shut them off from becoming conscious as well as from obtaining satisfaction by motor discharge.<sup>7</sup>

In the case of paranoia, as in the case of obsessional neurosis, Freud maintained that the material which the ego or superego represses is commonly the memory of childhood sexual experiences. One of the paranoid patients treated by Freud early in his career was a woman, whose difficulties Freud traced back to childhood experiences of

---

<sup>5</sup>Sigmund Freud, "Repression," in The Standard Edition of the Complete Psychological Works (London: Hogarth Press, 1957), XIV, 147.

<sup>6</sup>Ibid., p. 144.

<sup>7</sup>Freud, "Two Encyclopaedia Articles," in The Standard Edition, XVIII, 246. At the time this was written, Freud had not introduced the words "id" and "superego." However, the concepts embodied by these words are clearly present in this passage.

undressing in the presence of her brother who also displayed himself nude before the patient. This behavior had occurred frequently at bedtime when the patient was between the ages of six and ten, and the memory of it was reawakened by a conversation with her sister-in-law. Among the delusions, the patient had developed the idea that she was being watched as she prepared for bed and so would only undress in a dark room after she had gotten under the bed clothes. Concerning this delusion, Freud concludes that "it was an unaltered piece of the old memory which involved self-reproach, and she was now making up for the shame which she had omitted to feel as a child."<sup>8</sup>

While the chief target of repression in Freud's thought are the sexual impulses, the repression of hostility is perhaps more directly related to the development of paranoia. In his early writings, Freud did not recognize the existence of hostility apart from sexual motivation, except possibly in early childhood stages of development.

It may be assumed that the impulses of cruelty arise from sources which are in fact independent of sexuality, but may become united with it at an early stage owing to an anastomosis [cross-connection] near their points of origin. Observation teaches us, however, that sexual development and the development of the instinct of scopophilia and cruelty are subject to

---

<sup>8</sup>Freud, "Analysis of a Case of Chronic Paranoia," in The Standard Edition, III, 178.

mutual influences which limit this presumed independence of the two sets of instincts.<sup>9</sup>

In his late works, Freud appears to have regarded aggression or hostility as a separate instinct, independent of the sexual instinct. He says, for example, "I can no longer understand how we could have overlooked the universality of non-erotic aggression and destruction."<sup>10</sup> In the same work, however, he also said: "From this example one could then surmise that the two kinds of instincts seldom--perhaps never--appear in isolation, but always mingle with each other in . . . varying proportions."<sup>11</sup>

In his study of Freud's thought on the subject of repression, Peter Madison concludes that:

. . . Freud from 1896 onward gave a major role to sex-associated hostility in repression, particularly in obsessional cases and sadism, and finally came to recognize the theoretical existence of a separate hostility motive not linked to sex. He insisted, however, that the two, while conceptually independent, are never clinically separate, that hostility that is not associated with sex cannot even be observed by psycho-analytic methods.<sup>12</sup>

---

<sup>9</sup>Freud, "Three Essays on the Theory of Sexuality," in The Standard Edition, VII, 193, n. 1.

<sup>10</sup>Sigmund Freud, Civilization and Its Discontents (London: Hogarth Press, 1955), p. 99.

<sup>11</sup>Ibid., p. 98.

<sup>12</sup>Peter Madison, Freud's Concept of Repression and Defense, Its Theoretical and Observational Language (Minneapolis: University of Minnesota Press, 1961), pp. 124-25.

Regardless of whether or not the components of hostility and aggression are inseparably linked to the sexual instinct, they became a vital part of Freud's thought in his later years. He developed his well known theory of the "death instinct" to explain the "innate tendencies in mankind towards aggression, destruction, and, in addition, cruelty."<sup>13</sup>

Freud concludes the chapter dealing with the death instinct with the following dramatic words:

The natural instinct of aggressiveness in man, the hostility of each one against all and of all against each one, opposes [the] programme of civilization. This instinct of aggression is the derivative and main representative of the death instinct we have found alongside of Eros, sharing his rule over the earth. And now, it seems to me, the meaning of the evolution of culture is no longer a riddle to us. It must present to us the struggle between Eros and Death, between the instincts of life and the instincts of destruction, as it works itself out in the human species. This struggle is what all life essentially consists of and so the evolution of civilization may be simply described as the struggle of the human species of existence. And it is this battle of the Titans that our nurses and governesses try to compose with their lullaby-song of Heaven!<sup>14</sup>

It is important in understanding Freud to remember that repression is a continually occurring phenomenon.

The process of repression is not to be regarded as an event which takes place once, the results of which are permanent, as when some living thing has been killed and from that time onward is dead; repression demands

---

<sup>13</sup>Freud, Civilization and Its Discontents, p. 99.

<sup>14</sup>Ibid., pp. 102-103.

a persistent expenditure of force, and if this were to cease the success of the repression would be jeopardized, so that a fresh act of repression would be necessary. We may suppose that the repressed exercises a continuous pressure in the direction of the conscious so that this pressure must be balanced by an unceasing counter-pressure.<sup>15</sup>

The repressed material keeps up this pressure relentlessly, and finds various ways of expressing itself. The way which is of most direct relevance to the subject of paranoia is the way of projection.

It is a striking and generally recognized feature in the behavior of paranoiacs, that they attach the greatest significance to trivial details in the behavior of others. Details which are usually overlooked by others they interpret and utilize as the basis of far-reaching conclusions. . . .

Probably here, as in so many other cases, he (the paranoiac) projects into the mental life of others what exists in his own unconscious activity. Many things obtrude themselves on consciousness in paranoia, which in normal and neurotic persons can only be demonstrated through psychoanalysis as existing in their unconscious.<sup>16</sup>

The phenomenon of projection is simply attributing thoughts or attitudes to others which really belong to oneself, but which cannot be admitted to consciousness because they are unacceptable to one's ego or superego. Freud notes, however, that paranoid projection does not depend alone upon

---

<sup>15</sup>Freud, "Repression" in The Standard Edition, XIV, 151.

<sup>16</sup>Freud, "Psychopathology of Everyday Life," in A. A. Brill, The Basic Writings of Sigmund Freud (New York: Random House, 1938), pp. 162-63.

this process for it embodies at least a kernel of the truth. It is more of an exaggeration and distortion of reality than a complete denial of it.

In commenting a case of paranoid jealousy, for example, Freud notes that the jealous husband was unusually sensitive to his wife's small but very real flirtations with other men, of which she herself was totally unaware, as her desire for extra-marital sexual relations was repressed. He points out that the same sensitivity is present in cases of persecutory paranoia, in which the sufferer notices the most minute details in the behavior of strangers and interprets them as evidences of rejection and hatred. He writes:

The meaning of their delusion of reference is that they expect from all strangers something like love. But these people show them nothing of the kind; they laugh to themselves, flourish their sticks, even spit on the ground as they go by--and one really does not do such things while a person in whom one takes a friendly interest is near. One does them only when one feels quite indifferent to the passer-by, when one can treat him like air; and considering, too, the fundamental kinship of the concept of "stranger" and "enemy," the paranoic is not so far wrong in regarding this indifference as hate, in contrast to his claim for love.

We begin to see that we describe the behavior of both jealous and persecutory paranoics very inadequately by saying that they project outwards on to others what they do not wish to recognize in themselves. Certainly they do this; but they do not project it into the blue, so to speak, where there is nothing of the sort already. They let themselves be guided by their knowledge of the unconscious, and displace to the unconscious minds of others the attention which they have withdrawn from their own. Our jealous husband



perceived his wife's unfaithfulness instead of his own; by becoming conscious of hers and magnifying it enormously he succeeded in keeping his own unconscious. If we accept his example as typical, we may infer that the enmity which the persecuted paranoic sees in others is the reflection of his own hostile impulses against them.<sup>17</sup>

Involved in the cycle of repression and progression are the feelings of self-reproach and self-distrust, the latter being acknowledged in the case of the obsessional neuroses and denied in the case of paranoia.

In obsessional neurosis the initial self-reproach has been repressed by the formation of a primary symptom of defence: self-distrust. With this, the self-reproach is acknowledged as justified; and, to weigh against this, the conscientiousness which the subject has acquired during his healthy interval now protects him from giving credence to the self-reproaches which return in the form of obsessional ideas. In paranoia, the self-reproach is repressed in a manner which may be described as projection. It is repressed by erecting the defensive symptom of distrust of other people. In this way the subject withdraws his acknowledgment of the self-reproach; and, as if to make up for this, he is deprived of a protection against the self-reproaches which return in his delusional ideas.<sup>18</sup>

Freud took one further basic step in his understanding of the phenomenon of paranoia, and that was to link it with homosexual tendencies. He had proposed this theory early in his career, and his interpretation of the cases of paranoia he treated later served to strengthen and

---

<sup>17</sup>Freud, "Some Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality," in The Standard Edition, XVIII, 226-27.

<sup>18</sup>Freud, "Analysis of a Case of Chronic Paranoia," p. 184.

reinforce it. In commenting on his early interpretation, Freud later wrote as follows:

The view had already been put forward . . . that patients suffering from paranoia are struggling against an intensification of their homosexual trends. . . . And a further interpretation had been made: that the persecutor is at bottom someone whom the patient loves or has loved in the past. A synthesis of the two propositions would lead us to the necessary conclusion that the persecutor must be of the same sex as the person persecuted. We did not maintain, it is true, as universally and without exception valid the thesis that paranoia is determined by homosexuality; but this was only because our observations were not sufficiently numerous.<sup>19</sup>

The foregoing quotation is in the context of Freud's comments on a case of paranoia in which a female patient had delusions of being persecuted by her male lover, and which thus would seem to contradict Freud's hypothesis. However, his investigation of the case satisfied him that "the original persecutor" was an older woman who greatly resembled the patient's mother.<sup>20</sup>

Freud's basic concepts of repression and projection as the basis of paranoia offer a logical and convincing explanation of this phenomenon. However, to insist that paranoia is always linked to homosexual tendencies forces the explanation into unduly narrow limits. As Landis and Bolles put the case:

---

<sup>19</sup>Freud, "A Case of Paranoia," in The Standard Edition, XIV, 265.

<sup>20</sup>Ibid., p. 267.

It cannot be doubted that in some, but not all, cases of paranoia this conflict of ideas and wishes growing out of repressed homosexuality does play an important role. However, a great number of histories of paranoid patients do not reveal any information which would indicate that a homosexual component is the kernel of the delusional system. Probably, some persons suffering from homosexual conflicts develop paranoia or paranoid conditions. Most homosexuals do not, and many paranoid patients give no evidence of a repressed homosexual component.<sup>21</sup>

### III. HORNEY'S VIEWS ON PARANOIA

The writings of Karen Horney provide another perspective for understanding the paranoid trend. According to Horney, there are inherent in the nature of man evolutionary constructive forces which urge him to realize his given potentialities. Horney calls these forces the "real self." These constructive forces, however, come into conflict with a variety of adverse conditions in the lives of most people, the most notable such condition being the inability of the child's parents to love him adequately. As a result of this denial of adequate love, the child develops a profound insecurity and apprehensiveness which is known as "basic anxiety." The developing person attempts to solve this problem of basic anxiety through the creation in his mind of an idealized image of himself. "In this process he endows himself with unlimited powers and with exalted faculties; he becomes a hero, a genius, a supreme

---

<sup>21</sup>Landis, op.cit., p. 177.

lover, a saint, a god."<sup>22</sup> This idealized image becomes what Horney calls the idealized self. Finally, the energies which have been rightly devoted toward the development and actualization of the real self are diverted to the aim of actualizing the idealized self.<sup>23</sup>

Inevitably, there is a conflict between the idealized self and the real self. The idealized self is bound to hate the real self. The process of self-idealization and self-hatred combine to form what Horney calls the "pride system." At the heart of neurosis is the conflict between the constructive forces of the real self and the obstructive forces of the pride system. Horney calls this "the central inner conflict."

The neurotic attempts to escape this conflict in one of three ways, which Horney calls the "Expansive Solutions," the "Self-effacing Solution," and "Resignation." These three solutions are subtitled, "The Appeal of Mastery," "The Appeal of Love," and "The Appeal of Freedom," respectively. In the first, the neurotic glorifies and cultivates in himself everything that means mastery over others. He tends to manipulate and dominate others and make them dependent upon himself. Convinced that he must

---

<sup>22</sup>Karen Horney, Neurosis and Human Growth (New York: Norton, 1950), p. 22.

<sup>23</sup>Ibid., p. 24.

and can be the master of his fate, he hates any trace of helplessness in himself. "Mastery with regard to himself means that he is his idealized proud self."<sup>24</sup>

The self-effacing solution is the opposite of the expansive. The neurotic cultivates helplessness, suffering and dependency. He turns his needs into claims. "I am entitled to love, affection, understanding and sympathy," he feels. In the solution of resignation, the key is that wishes are severely restricted. The neurotic withdraws from life with the feeling that nothing matters or at least nothing should matter. It is better not to wish for or expect anything from life, in order to avoid all possibility of disappointment.

Horney's system of thought throws light upon both the meaning of guilt and the meaning of the paranoid trend. Indeed, she shows how these two factors may be closely linked together. In describing the person who adopts the self-effacing solution, she says:

. . . he lives with a diffuse sense of failure . . . and hence tends to feel guilty, inferior, or contemptible. The self-hate and self-contempt elicited by such a sense of failure are externalized in a passive way: others are accusing or despising him.<sup>25</sup>

Horney deals extensively with both the inner conflicts of the neurotic personality, and with the disturbances in human relationships caused by neurotically

---

<sup>24</sup>Ibid., p. 215.

<sup>25</sup>Ibid.

distorted perceptions of others. Such distortions are due largely to what Horney calls "externalizations," a term at least roughly equivalent to Freud's "projections." On this subject, she makes the following comments:

He [the neurotic] sees others in the light of his externalizations. He does not experience his own self-idealization; instead he idealizes others. He does not experience his own tyranny, but others become tyrants. The most relevant externalizations are those of self-hate. If this is prevailing an active trend, he tends to see others as contemptible and blameworthy. If anything goes wrong it is their fault. They should be perfect. They are not to be trusted. . . . In case passive externalizations prevail, others sit in judgment, ready to find fault with him, to condemn him. They keep him down, they abuse him, they coerce and intimidate him. They do not like him; they do not want him.<sup>26</sup>

These externalizations are one way that the neurotic uses to protect himself from his unbearable self-hate.

Although Freud and Horney have differing conceptual frameworks for their understanding of human nature, their views on the paranoid trend have much in common. They both regard paranoid tendencies as a method of defense used by certain people to protect themselves against unpleasant feelings of self-condemnation. Both of the common components of paranoia--the projection or externalization of hostile feelings to others and expansive egotism--serve this purpose. Paranoid tendencies can thus be seen in all three of Horney's "solutions" to "the central inner con-

---

<sup>26</sup>Ibid., pp. 292-93.

flict." The person who adopts an "expansive solution" frequently exhibits his unshakable belief in the correctness of his own views on every subject in spite of all evidence to the contrary, a characteristic very typical of paranoia. His overestimation of his own abilities is especially apparent, with a consequent disregard of the abilities, opinions and rights of others.

He does not question his rights and expects others to "love" him "unconditionally," no matter how much he actually trespasses on their rights. . . .

The simple fact that others have wishes or opinions of their own, that they may look at him critically or take exception to his shortcomings, that they expect something of him--all these are felt as a poisonous humiliation and arouse a smoldering resentment.<sup>27</sup>

The person who adopts the self-effacing solution lives with a high degree of self-reproach. He is always eager to admit his guilt and inadequacy. Nevertheless, he may seek to protect himself against his self-reproach through

. . . passive externalization [which] shows in his feeling accused by others, suspected, or neglected, kept down, treated with contempt, abused, exploited, or treated with outright cruelty.<sup>28</sup>

Paranoid trends are also obvious in what Horney has to say about the solution of resignation. Her whole description of this solution makes it apparent that the person who adopts it does so at least partly to defend himself

---

<sup>27</sup>Ibid., p. 195.

<sup>28</sup>Ibid., p. 225.

against the possibilities of criticism and influence by others. "Another characteristic of a resigned person is his hypersensitivity to influence, pressure, coercion or ties of any kind. This is a relevant factor too in his detachment."<sup>29</sup>

. . . he is convinced that people would coldly turn against him if he did not comply with their expectations. In essence this means that he has not only externalized his shoulds but his self-hate. Others would turn as sharply against him as he would himself for not measuring up to his shoulds. And because this anticipation of hostility is an externalization it cannot be remedied by experiences to the contrary.<sup>30</sup>

It should be noted that Horney regards the three "solutions" as inappropriate exaggerations rather than as clear cut alternatives to normal, healthy behavior. The appeal of mastery, the appeal of love, and the attitude of resignation are all appropriate and healthy ways of relating to others under certain conditions. It is only when one way of relating, or withdrawing from relationships, is adopted as the prevailing life style in every situation that it becomes a neurotic development.

#### IV. PARANOIA AND RELIGION

In Freud's view, there is an inevitable conflict between civilization and man's search for happiness. Happiness, according to Freud, is equivalent to the release of

---

<sup>29</sup>Ibid., p. 266.

<sup>30</sup>Ibid., p. 278.



tension through the expression of the sexual and aggressive instincts. But the process of civilization requires that the expression of these instincts be curbed, or at least carefully controlled. Freud writes:

. . . it is impossible to ignore the extent to which civilization is built up on renunciation of instinctual gratifications, the degree to which the existence of civilization pre-supposes the non-gratification (suppression, repression or something else?) of powerful instinctual urgencies. This "cultural privation" dominates the whole field of social relations between human beings; we know already that it is the cause of the antagonism against which all civilization has to fight.<sup>31</sup>

One of the most powerful forces in civilization, and the one which places the most restrictions on the expression of man's instincts, is the influence of religion. Religion, according to Freud, is a mass delusion with certain similarities to paranoid delusions, and the sooner its influence is removed from civilization the better will be man's hopes for happiness.<sup>32</sup>

Freud raises the question of what lies behind civilization's antagonism to sexuality, and speculates that:

We may find the clue in one of the so-called ideal standards of civilized society. It runs: "Thou shalt love thy neighbour as thyself." It is world-renowned, undoubtedly older than Christianity which parades it as its proudest profession, yet certainly not very old; in

---

<sup>31</sup>Freud, Civilization and Its Discontents, p. 63.

<sup>32</sup>Freud, Civilization and Its Discontents, p. 36. See also Freud, The Future of an Illusion (London: Hogarth Press, 1953).

historical times men still knew nothing of it. He describes his own reaction to this commandment as . . . a feeling of astonishment, as at something unnatural. Why should we do this? What good is it to us? Above all, how can we do such a thing? How can it possibly be done?

. . . . .

When I look more closely I find still further difficulties. Not merely is this stranger on the whole not worthy of my love, but, to be honest, I must confess he has more claim to my hostility, even to my hatred. He does not seem to have the least trace of love for me, does not show me the slightest consideration. If it will do him any good, he has no hesitation in injuring me, never even asking himself whether the amount of advantage he gains by it bears any proportion to the amount of wrong done to me.

. . . . .

If civilization requires such sacrifices, not only of sexuality but also of the aggressive tendencies of mankind, we can better understand why it should be so hard for men to feel happy in it. In actual fact primitive man was better off in this respect, for he knew nothing of any restrictions on his instincts. As a set-off against this, his prospects of enjoying his happiness for any length of time were very slight. Civilized man has exchanged some part of his chances of happiness for a measure of security. We will not forget, however, that in the primal family only the head of it enjoyed this instinctual freedom; the other members lived in slavish thralldom. . . . With regard to the primitive human types living at the present time, careful investigation has revealed that their instinctual life is by no means to be envied on account of its freedom; it is subject to restrictions of a different kind but perhaps even more rigorous than is that of modern civilized man.<sup>33</sup>

Unfortunately, Freud presents no solution to this situation of conflict between the free expression of instincts (sexual and aggressive) and the forces of civilization. He acknowledges that civilization does have its

---

<sup>33</sup>Freud, Civilization and Its Discontents, pp. 81, 83, 91-92.

advantage (security) and that even primitive man was and is subject to restrictions.

In spite of these limitations of Freud's theories, however, the basic truth of what he says about the restrictive force of civilization in general and religion in particular still stands. The Judeo-Christian message of "You shall love your neighbor as yourself" is universally understood to mean "you must restrict your aggressive impulses." In so-called Christian nations, such as the United States, the most blatant form of aggression, war, is justified on the grounds that it is undertaken in defense of our neighbors whom we love. Regarding the sexual instinct, at least since the time of Moses, religion has been on the side of restricting its expression also. The commandment "You shall not commit adultery," and other Old Testament and New Testament prohibitions, have been combined to produce what is commonly regarded as the Christian ethic of sex which says, the only appropriate and right expression of the sexual instinct is sexual intercourse between a man and a woman who have been linked together in an indissoluble and monogamous bond by civil and/or religious authorities. All other forms, whether homo- or hetero-erotic have been prohibited with varying degrees of strictness by all major Christian cultures. Even sexual intercourse within the bonds of marriage has sometimes been regarded with suspicion and has been hedged about with the qualification that

it must be only for the purpose of procreation, as though it were sinful that man should derive any enjoyment from it. This latter tendency is particularly evident in the Roman Catholic Church whose influence was so strong in the society in which Freud lived and worked.

One result of this influence of religion toward the restriction of the aggressive and sexual instincts has been the repression of these instincts, and repression is the first step in the development of the paranoid trend. Therefore, it can be said that religion has substantially contributed to the development of paranoid feelings in our society.

Furthermore, organized religion is bound to suffer from the paranoid feelings it has helped to produce. For man's hostility toward his fellow man, which has been repressed, often expresses itself in the form of hostility toward God and toward the Church. Recently, for example, this writer received a call from a man who began to tell of the wrongs he had suffered at the hands of persons who "are members of your church," in a tone of voice and style of speech which clearly implied that I, or at least the church, was somehow responsible for their behavior and should do something to correct it. When asked about the identity of these persons, the caller admitted that it was "the [sic.] own son and daughter." The use of the article

"the" instead of the pronoun "my" appears to indicate that the caller had divorced himself from the responsibility of having brought such children into the world.

When aggressive impulses are projected, that is, attributed to someone other than the subject himself, the Church again is often the recipient of the projection. The number of complaints that any pastor receives to the effect that "Nobody from the church ever calls on me except when they want money," and "That church is not friendly," are certain evidence of the repression-projection chain. Of course, as Freud pointed out, these projections often incorporate a significant element of reality.<sup>34</sup> Churches are frequently unfriendly, and visitation among the membership is neglected except at budget-raising time.

God himself is also often the target for the projective phase of the paranoid trend. This writer recently had occasion to counsel with a college student who was plagued with the fear of having committed an unpardonable sin. She is a girl of unusual knowledge of the Bible, and believes intellectually that all sins can be forgiven. So far as could be determined in the single interview, she has not actually done anything which she regards as sinful. However, in the course of the interview it became obvious

---

<sup>34</sup>Above, p. 83.

that she has a great deal of hostility toward her mother, a hostility which is repressed behind much show of affection. She has definite regressive tendencies, as illustrated by her frequent references to "Mommy." In addition, it seems a likely conjecture that the repression and projection of her hostility are exhibited in her fear of an angry, unforgiving God.

Thus, we see that the message of religion, summarized in the commandments "You shall love your neighbor as yourself," and "You shall not commit adultery," has contributed significantly to the development of the paranoid trend in modern civilization. At the same time, the cause of religion has suffered from the repression and projection of the sexual and aggressive instincts which its own message has encouraged.

## V. RESULTS OF THE SURVEY

For this study, the hypothesis was advanced that scores of the men in the non-participant group on the Pa scale of the MMPI and on the L scale of the IPAT Anxiety Scale Questionnaire would be significantly higher than scores of the men in the participant group.

Scores on the Pa scale showed a mean of 58.79 for the participant group, and 54.52 for the non-participant group. Median scores for the two groups were 58 and 54, respectively. In the participant group, the scores ranged

from a low of 45 to a high of 76, with a range of 38 to 73 in the non-participant group. A breakdown of the scores into three groups of high (70 or above), moderate (51-69), and low (50 or below) shows the following statistics:

	Participants	Non-participants
High	5 (17.2%)	2 (8.7%)
Moderate	16 (55.2%)	10 (43.5%)
Low	<u>8</u> (27.6%)	<u>11</u> (47.8%)
Total	29 (100%)	23 (100%)

A corresponding table of score distributions on the L scale of the IPAT questionnaire is as follows, with high scores representing 8 or above, moderate scores, 4-7, and low scores, 0-3:

	Participants	Non-participants
High	11 (38.0%)	4 (17.4%)
Moderate	13 (44.8%)	16 (69.6%)
Low	<u>5</u> (17.2%)	<u>3</u> (13.0%)
Total	29 (100%)	23 (100%)

Mean scores for the L scale were 6.38 for the participant group and 5.65 for the non-participant group.

These results contradict, rather than confirm the hypothesis. On both scales, the mean and median scores and the distribution of scores indicate a higher level of paranoid feelings in the participant group than in the non-participant group.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### I. THE TESTS AND THE TESTING PROCEDURE

The original intention in this study was to select two or more well-known psychological tests of the non-projective type which would measure the same personality factors, in order that the results of the different tests might be compared and used to validate one another. However, it was not possible to find two such tests which were designed to measure the personality factors which were relevant to this study. The selection of the MMPI and the IPAT Anxiety Scale Questionnaire was a compromise solution which did not prove to be altogether satisfactory.

From information available at the time the selection of tests was being made, it was inferred that the IPAT Anxiety Scale Questionnaire could be used for the measurement of guilt-proneness and the paranoid trend. This inference later proved to be incorrect. Although it includes scales with the labels of "Suspiciousness or Paranoid Insecurity" and "Guilt Proneness," the IPAT Anxiety Scale Questionnaire is actually designed to serve only as general measure of total anxiety. As the test authors point out, the "part scores are not meant to stand finally by themselves in interpretation. . . . They are too brief and



unreliable for this."<sup>1</sup> The brevity and intended use of this test made it of somewhat questionable value in this project. Therefore, no further reference will be made to it.

The MMPI, on the other hand, suffers from the deficiency of being too lengthy for men who have a low reading level, as many of the men in the survey did. In addition, many men in the group found the negative wording of some of the statements confusing, so that a "False" response has the effect of becoming a "True" response.

The lack of a scale designed for the measurement of guilt feelings is another serious deficiency of the MMPI in relation to this study. This deficiency made necessary the use of "Lowe's guilt scale," which was reasonably satisfactory except that the conversion of raw scores to "T" scores had to be done entirely on the basis of the survey sample, rather than on the basis of a more general population sample.

As the above comments imply, this project pointed up some of the difficulties of using non-projective tests in such a study. This study also emphasized the desirability of personal interviews to supplement the non-projective tests. While the personal interview method is much more

---

<sup>1</sup>Raymond B. Cattell and Ivan H. Scheier, Handbook for the IPAT Anxiety Scale Questionnaire (Champaign, Ill: Institute for Personality and Ability Testing, 1963), p. 16.

time consuming than non-projective testing in groups, it is also definitely more rewarding.

The testing procedure itself seemed the best that could be done under the circumstances. However, the voluntary nature of participation in the survey had definite effects upon the results, not all of which were desirable. The most undesirable effect was that the distinction between the two groups (religious program participants and non-participants) became considerably blurred. The clearer distinction was between those who were willing to cooperate with the survey and those who were not. Although test results did show differences between the participant and non-participant groups on the Lg, Mf, and Pa scales, these differences were not so great as to be unquestionably significant. A composite MMPI profile for the two groups shows this over-all lack of distinguishing characteristics. This lack of differentiation between the two groups is also reflected in responses to the "Study of Religious Habits" and in the personal interviews conducted, both of which reveal that many of the men who do not attend the religious services have no particular hostility, bitterness, or suspicion toward the Church, religion, God, etc. Of the eight men in the non-participant group who were interviewed individually, reasons for non-participation were as follows:

- (1) S-2 says that he has begun to doubt God's existence since being in prison. He feels that he is here at least

partly because of racial prejudice, and if God existed, He would not permit such an injustice. His prayers have not been answered. (2) P-3 describes himself as an atheist. He prayed hard for one year for his mother's health, but she did not get any better. He cannot see that religion has ever been of any benefit to him. (3) B-9 does not attend services because he feels that the chaplain is just preaching for money, like other preachers he has known. He quit going to church because preachers began passing the "election plate" around four or five times. (4) C-4 attended religious services while in prison in Texas. He could not or would not give any real reason for his lack of attendance here. He feels that the Church is valuable because "it gives people a better understanding." He expressed an interest in getting information concerning a Bible course he could take by correspondence. (5) B-6 attended services regularly as a boy, as an adult outside of prison, and while in San Quentin prison. He gave no particular reason for not attending here, except that he likes to spend Sunday morning reading and expects to be going to camp soon. (6) A-5 is the son of a minister. He stopped attending church while in another prison because he felt that the chaplain only wanted to tell the men how bad they had been. He does not attend services here because he has a visit from his wife at the same hour. However, he has attended some Yokefellow meetings since his

name was selected as a "non-participant." (7) T-1 feels that most church members and ministers are hypocrites who "don't practice what they preach." Since his name was selected as "non-participant," he has attended several Yokefellow meetings and says that he gets a lot from them. (8) G-6 is not attending services here because "I am not a Christian," by which he means that he has not repented of the crimes he has committed. He does not plan to repent while he is in prison because of fear of derision by fellow inmates. "I have my own belief in God, but I'm not going to talk about it here."

Another limitation of the survey is the ignoring of racial factors. Had they been taken into account, it is possible that the survey results would have been different in significant ways. One Negro, for example, stated his belief that "more men of that culture" would attend religious services if the chaplain would occasionally invite a Negro minister to lead the Sunday worship service.

Everything which follows should be read in the light of these comments concerning the limitations of the survey.

## II. THE HYPOTHESES AND THE RESULTS OF THE SURVEY

This study was based on six hypotheses concerning the religious habits and attitudes of the inmates in the Southern Conservation Center, and the relationship of those habits and attitudes to certain personality factors. These

hypotheses are repeated here with a summary of the results of the survey.

### Hypothesis

1. The group of inmates who participate in the religious program of the institution is composed of men who attended Sunday School as children more consistently than the group of inmates who do not participate in the religious program, as indicated by responses to the questionnaire "A Study of Religious Habits."

2. The group of inmates who participate in the religious program of the institution is composed of men who have attended church services as adults more consistently than the men who do not participate in the institutional religious program as indicated by responses to the questionnaire "A Study of Religious Habits."

3. Among the inmates who do not participate in the religious program there will be more suspicion and distrust toward the Church as they have known it outside the institution than among those who do participate in the institutional religious program, as indicated by responses to the questionnaire, "A Study of Religious Habits."

4. Inmates who participate in the religious program of the institution will register significantly higher scores on the Lg scale of the MMPI and on the O scale of the IPAT Anxiety Scale Questionnaire than those inmates who do not participate in the religious program.

### Survey Results

Hypothesis contradicted.

Hypothesis confirmed.

Hypothesis neither confirmed nor contradicted.

Hypothesis neither confirmed nor contradicted.

- |   |                                 |
|---|---------------------------------|
| <p>5. Inmates who participate in the religious program of the institution will register significantly higher scores on the masculinity-femininity (Mf) scale of the MMPI than those inmates who do not participate in the religious program</p>   | <p>Hypothesis confirmed.</p>    |
| <p>6. Inmates who do not participate in the religious program of the institution will score significantly higher on the paranoia (Pa) scale of the MMPI and on the "protension of paranoid trend" (L) scale of the IPAT Anxiety Scale Questionnaire than inmates who do participate in the religious program.</p> | <p>Hypothesis contradicted.</p> |

### III. THE SIGNIFICANCE OF THE SURVEY WITH RELATION TO SCORES ON INDIVIDUAL TEST SCALES

The results of the survey concerning the first three hypotheses indicate that present participation in the institutional religious program is in inverse proportion to childhood Sunday School attendance; in direct proportion to adulthood attendance at religious services outside the institution; and bears no clear relationship to attitudes toward the Church as the inmates have known it outside the institution. It should be understood that these comments apply to the two groups of inmates. In individual cases, they may or may not be applicable. Among the non-participant inmates interviewed privately, for example, two indicated that their present lack of participation was related to their rebellion against strict childhood religious

training, which would confirm the truth of the statement that present participation is in inverse proportion to childhood Sunday School attendance. Another, however, indicated strongly that his lack of attendance is definitely related to his suspicion and distrust of ministers he has known outside the institution, thereby contradicting the statement that present participation bears no clear relationship to attitudes toward the Church outside the institution.

Guilt. The reading and research done for this project emphasize the fact that the experience of guilt is one of the fundamental characteristics of human life and that the ability to have this experience is one important element which distinguishes mankind from other forms of animal life. Because of this basic importance of guilt in human life, it is a subject which has been and continues to be of vital interest to religion. Much of religion's interest in this subject has been centered on objective guilt--i.e., the alienation from God which exists because of man's sin. The chief interest of this study, however, has been on subjective guilt--i.e., man's capacity for and tendency toward self-judgment.

Guilt feelings are closely associated with childhood experiences, especially with parental scolding. Guilt is also interwoven with the emotions of fear, anxiety, and

hostility. Subjective guilt may be either healthy or unhealthy, depending on whether it is related to events of the present or the past, whether it is amenable to alleviation or is chronic, and whether it serves as a spur to creative activity or acts as a deterrent to such activity.

A central theme in both Jewish and Christian worship has been the alleviation of both objective and subjective guilt. Through ceremonies and other means, both religions have sought to effect the reconciliation of man to God and to convince the worshipper of the reality of such reconciliation.

The results of the survey indicated that the difference between the participant and non-participant groups in relation to the guilt factor was that the non-participants had a greater tendency to score either high or low on the scales measuring this factor, whereas the participants registered more moderate scores. This would suggest that one answer to the question of why men do not participate in the religious program is that some do not feel guilty enough, and others feel too guilty. Those who do not feel "guilty enough" do not experience the anxiety and tension which brings many people to seek relief in religion. Those who feel "too guilty," at least in some cases, have been led to associate religion primarily with condemnation and now have no desire for additional exposure



to that type of religious orientation.

The proper understanding and acceptance of the Christian message could very well have a moderating influence on a person's guilt feelings. The Christian is aware that his guilt feelings are at times appropriate in the sense that his self-judgment corresponds to God's judgment of him, and are healthy in the sense that they provide a stimulus to more constructive and creative living. This kind of guilt, the Church must be interested in increasing.

The great danger is that the Christian message may be proclaimed and understood in such a way as to increase unhealthy, neurotic guilt. This occurs whenever the hearer is made to feel responsible for things over which he has no control and/or trapped in a situation which cannot be changed.

It appears from this study that guilt is a major problem for many men, both in the participant and non-participant groups, as it has been for mankind throughout the centuries. Communicating the Christian answer to this problem is one of the most vital functions of the Church and of its pastors and chaplains.

Masculinity-femininity. The imbalance between the numbers of men and women attracted to the Protestant churches of America is at least partly a reflection of the basic psychological differences between men and women.

"Femininity," however, is not the exclusive possession of women. Traits commonly regarded as most characteristically feminine--sensitivity, idealism, gentleness--are present also in men, although they are often suppressed and thus not easily apparent. These "feminine" traits are projected in various ways into religious symbolism. The most common form of this projection in Protestantism is seen in the tendency toward making Jesus an effeminate figure.

The "feminized" Jesus has a stronger appeal to women than to men, an appeal which may resemble a platonic love relationship. Perhaps his appeal is stronger for those in whom the feminine traits are more prominent than for those who have suppressed these traits more severely.

While Christian belief, art, and literature have often tended to make an effeminate figure of Jesus, he in fact was a man who exhibited clearly the masculine traits of strength and logic as well as the feminine traits of feeling, intuition, patience, and gentleness. A part of the task of the Christian Church today is to hold up this example of Jesus the man--the whole man--for all men to see and to follow in their own style of life.

Paranoia. Two of the hypotheses used as the basis for this study dealt with the subject of paranoia. It was hypothesized that men in the non-participant group would show a higher level of suspicion and distrust toward the Church than men in the participant group. This hypothesis

was neither confirmed nor contradicted by the survey results. It was also hypothesized that men in the non-participant group would show a higher level of paranoid feelings, as measured by the Pa scale of the MMPI than men in the participant group. This hypothesis was contradicted by the survey results.

Two explanations for these results seem possible. If, as has been suggested, the message of religion contributes to the development of the paranoid trend, then it might be expected that men who have heard this message more often and have accepted it would show stronger paranoid tendencies than men who have either not heard the message or have rejected it. The results of the survey showed that men in the participant group were slightly less likely to have had religious training as children, but more likely to have attended church as adults than men in the non-participant group. Thus, it may be conjectured that this longer and more mature acquaintance with the religious message has actually contributed to a higher level of paranoid feelings in the participant group.

The second possible explanation is that the men who do not participate in the religious program and who have a high level of paranoid feelings refused to cooperate in the survey. In the inmate culture of the institution there is naturally a strong suspicion of and resentment toward any authority figure. As Chaplain Matthias worded it, it's a

case of "us [inmates] versus them [society in general, and authority figures in particular]." Although most of the men who refused to cooperate in the survey gave no reason for their refusal, their suspicion and distrust were obvious and were verbalized by at least two men, one of whom proclaimed that his confidence had been violated when he had participated in a similar project.

Of the 65 men who do not participate in the religious program and whose names were selected for this survey, 41 refused to cooperate with the survey process, either by failing to answer their ducat list or by excusing themselves from the room after the project had been explained to them. Of the 65 men who do participate in the religious program, there were 29 such refusals to cooperate. What the result would have been if the cooperation of all 130 men had been secured through compulsion or in some other way, can only be a matter of speculation. Scores on the Pa scale, however, would almost certainly have been higher in the non-participant group, and perhaps in the participant group as well.

These two conjectural explanations of the results of the survey concerning the factor of the paranoid trend are paradoxical if not contradictory. On the one hand, it has been said that religious training and influence may well contribute to the development of the paranoid trend, and thus it might be expected that men with a high degree

of exposure to religion would develop this trend in greater intensity than men with less exposure to religion. On the other hand, it has been said that men who have a strong paranoid trend in their personality structures would logically be expected to be suspicious of all authority figures including God himself and all representatives of the Church, and thus would not be likely to participate in the institutional religious program. At the time the hypotheses for this study were formulated, more consideration was given to the second of these two explanations than to the first, and thus the hypothesis was that the non-participants would show a higher level of paranoid feelings than the participants. Results of the survey indicated, however, that so far as the survey group is concerned the first explanation has a greater claim to validity than the second. What the results would have been if cooperation in the project had been compulsory can, unfortunately, never be known.

#### IV. THE SIGNIFICANCE OF THE SURVEY WITH RELATION TO RELATIONSHIPS BETWEEN THE PERSONALITY FACTORS

Guilt and masculinity-femininity. A summary of the test scores on the Lg and the Mf scales is presented below. The "T" scores on each scale are divided into three groups: high (H), 70 or above; moderate (M), 51-69; and low (L), 50 or below.

<u>Lg</u>	<u>Mf</u>	<u>Participants</u>	<u>Non-participants</u>	<u>Total</u>
H	H	2	1	3
H	M	4	7	11
H	L	0	0	0
M	H	5	1	6
M	M	9	3	12
M	L	3	5	8
L	H	2	0	2
L	M	3	5	8
L	L	1	1	2

It can be seen from this chart that there is some correlation between the scores on these two scales. Of the fourteen men who scored in the high range on the Lg scale, all fourteen scored either in the high or moderate range on the Mf scale. Of the twelve men who scored in the low range on the Lg scale, ten scored either in the low or moderate range on the Mf scale. Only two men scored in the low range on one scale and in the high range on the other. These results lead to the conjecture that one component of "femininity" as measured by the MMPI Mf scale is the guilt factor, as measured by the Lg scale. The two scales have three items in common, which, when answered in the same way, increase the scale scores. They are statements 217 with a "True" response; 264 with a "False" response; and

297 with a "True" response. Item 282 appears on both scales, being registered on the Lg scale when a "False" response is given and on the Mf scale when a "True" response is given.

The conjecture that guilt is a significant factor in "femininity" as measured by the Mf scale is obviously based on too few facts to be decisively supported. Much more research would need to be done before any such conclusion could be stoutly defended. That guilt and femininity are related, however, appears to be a reasonable assumption. Jung, for example, lists as a mark of femininity "a very sensitive feeling life."<sup>2</sup> Obviously sensitivity to the implications of one's actions is essential to the development of guilt feelings. The tough "he-man" who rides rough-shod over the rights and feelings of other people in his struggle for achievement is not likely to have a high level of guilt feelings.

Guilt and Paranoia. The following chart shows the relationships between scores recorded by the survey subjects on the Lg and Pa scales. Grouping into high, moderate, and low scores is the same as in the preceding chart.

---

<sup>2</sup> Carl G. Jung, "Two Essays on Analytical Psychology," in his Collected Works, VII, 203.

Lg	Pa	Participants	Non-participants	Total
H	H	5	2	7
H	M	1	5	6
H	L	0	1	1
M	H	0	0	0
M	M	13	2	15
M	L	4	7	11
L	H	0	0	0
L	M	5	3	8
L	L	1	3	4

This chart reveals the tendency of the subjects to score in the same range on these two scales. This is especially true of the participants who scored high on the Lg scale. Of the six participants who did so, five also registered high scores on the Pa scale. Only one subject who scored in the high range on the Lg scale scored in the low range on the Pa scale, and none who scored low on the Lg scale scored high on the Pa.

Three items are included on both the Lg and Pa scales. In each case, a "True" response is scored on each scale. The items are numbers 202, 314, and 317.

The common link between guilt and paranoia appears to be the factor of hostility or aggressiveness. To the extent that hostility is turned inward against oneself, guilt feelings result. To the extent that it is repressed



and projected onto others, paranoia results. One possibility is that a person may choose either the solution of guilt or the solution of paranoia for coping with his hostility. The survey results indicate, however, that most of the subjects tended to use both alternatives in approximately equal proportions. It appears that this pattern is a more healthy one than the alternative of choosing one or the other solution exclusively. It is the psychotic, or at least the severely neurotic, person who settles exclusively on one solution.

Masculinity-femininity and paranoia. The following chart gives a comparison of the test scores on the Mf and Pa scales. The high, moderate, and low groupings apply as in the preceding charts.

<u>Mf</u>	<u>Pa</u>	<u>Participants</u>	<u>Non-participants</u>	<u>Total</u>
H	H	1	0	1
H	M	7	2	9
H	L	1	0	1
M	H	4	2	6
M	M	10	7	17
M	L	2	6	8
L	H	0	0	0
L	M	2	1	3
L	L	2	5	7

Once again, we see a tendency of the survey subjects to register scores in the same general range on the two scales, especially in this case, where the scores are in the low category. The only item common to the two scales is statement number 299, to which a "True" response is registered on each scale.

Just as sensitivity appears to be a common link between guilt and masculinity-femininity, so it appears to be a common factor linking paranoia and masculinity-femininity. One of the most obvious and frequent manifestations of the paranoid trend is an undue sensitivity to the opinions and words of others about oneself. This sensitivity is also characteristic of femininity.

As mentioned previously, two researchers "divided the items [on the Mf scale] into clusters dealing with ego sensitivity, sexual identification, altruism, endorsement of culturally feminine occupations, and denial of culturally masculine occupations."<sup>3</sup> Unfortunately, the divisions made by these researchers have not been published in any available form. However, statements 262, 264, 278, and 299 from the Mf scale definitely appear to be indicative of ego sensitivity. On these four items, there is a marked difference in the scores of the participant and the

---

<sup>3</sup>Dahlstrom and Welsh, An MMPI Handbook, pp. 63-64.

non-participant groups, as indicated in the following table.

	Participants	Non-parti- cipants	
262.	8 (27.6%)	2 (8.7%)	<u>/Number of "F" Responses/</u>
264.	18 (62.7%)	9 (39.1%)	<u>/Number of "F" Responses/</u>
278.	2 (6.9%)	9 (39.1%)	<u>/Number of "T" Responses/</u>
299.	12 (41.4%)	4 (17.4%)	<u>/Number of "T" Responses/</u>
Totals	40 (34.5%)	24 (26.1%)	

The participant group scored much higher on each item except number 278, on which the imbalance shifted drastically in the other direction.

From what has been said thus far, it appears that it would be useful to have scales on the MMPI or other tests especially for measuring the factors of hostility and sensitivity either in place of or in addition to the Lg, Mf, and Pa scales. The sensitivity scale would include such components as worry about other's opinion of oneself, anxiety about the morality of one's actions, and an awareness of one's own emotions and the emotions of others. That hostility and such sensitivity are closely related seems a reasonable assumption. It is the person who is sensitive to the real or imagined slights and wrongs done to him who grows hostile and "carries a chip on his shoulder." His hostility in turn gives rise to more occasions for being hurt. Insofar as it has been possible

to measure these factors of hostility and sensitivity in connection with this study, it appears that the religious program participants have a higher level of both components than the non-participants. It may be that it is an attempt to escape from this self-destructive cycle of hostility-sensitivity which leads some people to religion. It would be a worth while project to test this conjecture through the use of scales designed for the measurement of these two interrelated personality factors and through intensive personal interviews.

#### V. THE TEST SCORES AND THE DENOMINATIONAL BACKGROUND OF THE SURVEY SUBJECTS

The following table indicates the denominational affiliation of the survey subjects, as given in response to item number 31 of the "Study of Religious Habits" questionnaire.

	<u>Participants</u>	<u>Non-parti- cipants</u>	<u>Total</u>
Baptist	6	11	17
Pentecostal	5	2	7
Methodist	4	2	6
Protestant	2	1	3
Catholic	2	0	2
None	2	1	3
Unitarian	2	0	2
Interdenominational	1	0	1
Self-Realization			
Fellowship	1	0	1
Orthodox Islam	1	0	1
Disciples of Christ	1	0	1
Four-Square	0	1	1

	<u>Participants</u>	<u>Non-parti- cipants</u>	<u>Total</u>
Religious Science	0	1	1
Church of God in Christ	0	1	1
No response	2	3	5

The following table indicates the mean scale scores for men in the three denominational groups which include five men or more.

	<u>Lg</u>	<u>Mf</u>	<u>Pa</u>
Baptist	59.1	56.5	54.3
Pentecostal	65	58.7	57.4
Methodist	56.7	61.8	53.2

These scores indicate that the level of guilt and paranoia is highest among men of the Pentecostal group and lowest among the Methodist group, whereas, the Methodist group scored the highest on the Mf scale and the Baptist group the lowest. Although the numbers of men involved are too small to justify sweeping generalizations, these results do tend to confirm a suspicion that the more conservative or fundamentalistic religious orientation of the Pentecostal and Baptist groups would be accompanied by a higher level of guilt and paranoid feelings than would be found in the more liberal approach of the Methodist orientation. The key factor which would contribute to such a difference is repression. As is well known, the more conservative or fundamentalist groups lay heavy accent on the sinfulness of

such things as use of alcohol, dancing, card playing, and going to the movies. That this rigid moralistic approach to religion increases the level of guilt and encourages the repression-projection cycle which constitutes paranoia can hardly be doubted. The extent to which guilt and paranoia are related to particular denominational orientations could be determined only by more extensive and intensive personal interviews than were conducted in connection with this study.

This study has pointed up the need for the Church to communicate the Gospel in a way which makes it truly the Good News of God's eager desire to reconcile man unto Himself, rather than the "bad news" of a rigid moralism which reinforces and strengthens feelings of guilt and hostility, and which encourages the repression of one's deepest and most basic human drives. An exploration of the content and communication of this Gospel, however, is beyond the scope of the present study.

## **BIBLIOGRAPHY**

- Aden, LeRoy. "Distortions of a Sense of Guilt," Pastoral Psychology, XV:141 (February 1964), 16-26.
- Beauvoir, Simone de. The Second Sex. Trans. & ed., H. M. Parshley. New York: Knopf, 1964.
- Belgum, David. Guilt: Where Religion and Psychology Meet. Englewood Cliffs: Prentice-Hall, 1963.
- The Book of Common Prayers and Administration of the Sacraments and Other Rites and Ceremonies of the Church. New York: Thomas Nelson & Sons, 1929.
- Brill, A. A. (trans. & ed.). The Basic Writings of Sigmund Freud. New York: Random House, 1938.
- Calvin, John. Institutes of the Christian Religion. Trans., Ford Lewis Battles. 2 vols. (Library of Christian Classics, 19-20). Philadelphia: Westminster Press, 1960.
- Cattell, Raymond B., and Ivan H. Scheier. Handbook for the IPAT Anxiety Scale Questionnaire. Champaign, Illinois: Institute for Personality and Ability Testing, 1963.
- Dahlstrom, W. Grant, and George Schlager Welsh. An MMPI Handbook: A Guide to Use in Clinical Practice and Research. Minneapolis: University of Minnesota Press, 1960.
- Davis, John B., and Henry Snyder Gehman. The Westminster Dictionary of the Bible. 5th ed. Philadelphia: Westminster Press, 1944.
- Ellis, Albert. How to Live with a Neurotic. New York: Crown, 1957.
- English, Horace B., and Ava Champney English. A Comprehensive Dictionary of Psychological and Psycho-analytical Terms. New York: Longmans, Green, 1958.
- Fordham, Frieda. An Introduction to Jung's Psychology. 3rd ed. Baltimore: Penguin, 1966. First published, 1953.
- Freud, Sigmund. Civilization and Its Discontents. Trans., Joan Riviere. London: Hogarth Press, 1955.
- \_\_\_\_\_. The Future of an Illusion. Trans., W. D. Robson-Scott. London: Hogarth Press, 1953.



- \_\_\_\_\_. The Standard Edition of the Complete Psychological Works. Trans., James Strachey. 24 vols. London: Hogarth Press, 1953-63.  
 Vol. III, "Early Psycho-analytic Publications," 1962.  
 Vol. VIII, "A Case of Hysteria," "Three Essays on the Theory of Sexuality," and other works, 1953.  
 Vol. X, "Two Case Histories," 1955.  
 Vol. XIV, "On the History of the Psycho-analytic Movement," "Papers on Metapsychology," and other works, 1957.  
 Vol. XVI, "Introductory Lectures on Psycho-analysis, Part III," 1963.  
 Vol. XVIII, "Beyond the Pleasure Principle," "Group Psychology," and other works, 1955.
- \_\_\_\_\_. Totem and Taboo. Trans., James Strachey. New York: Norton, 1952.
- Hanna, Edward J. "Penance," The Catholic Encyclopedia. New York: Encyclopedia Press, 1913, XI, 618-35.
- Harding, Esther M. The Way of All Women: A Psychological Interpretation. London: Longmans, Green, 1945.
- Hathaway, S. R., and J. C. McKinley. Minnesota Multiphasic Personality Inventory Manual. New York: Psychological Corporation, 1951.
- Horney, Karen. Neurosis and Human Growth. New York: Norton, 1950.
- Jung, Carl G. Collected Works. vols. (Bollingen Series, 20). New York: Pantheon Books, 1953-  
 Vol. VI, "Psychological Types," 1953.  
 Vol. VII, "Two Essays on Analytical Psychology," 1953.  
 Vol. IX, Part 1, "The Archetypes and the Collective Unconscious," 1959.  
 Vol. XI, "Psychology and Religion," 1958.
- \_\_\_\_\_. Psyche and Symbol. A selection from the writings of C. G. Jung. Ed., Violet S. de Laszlo. Garden City, New York: Doubleday, 1958.
- Landis, Carney, and M. Marjorie Bolles. Textbook of Abnormal Psychology. New York: Macmillan, 1947.
- Lenski, Gerhard. The Religious Factor. Garden City, New York: Doubleday, 1961.

- Lowe, Marshall C. "The Equivalence of Guilt and Anxiety as Psychological Constructs," Journal of Consulting Psychology, XVIII:6 (1964), 553-54.
- Luccock, Halford E. "Exposition on the Gospel According to St. Mark," The Interpreter's Bible. New York: Abingdon-Cokesbury Press, 1952. VII, 647-917.
- Luther, Martin. "The Sacrament of Penance," Word and Sacrament I. Trans. & ed., Theodore Bachman. (Luther's Works, 35). Philadelphia: Muhlenberg Press, 1960.
- McCabe, Joseph. The Religion of Woman: An Historical Study. London: Watts, 1905.
- McKenzie, John G. Guilt: Its Meaning and Significance. New York: Abingdon Press, 1962.
- Madison, Peter. Freud's Concept of Repression and Defense, Its Theoretical and Observational Language. Minneapolis: University of Minnesota Press, 1961.
- Mills, Frederick C. Statistical Methods. 3rd ed. New York: Holt, 1955.
- Mowrer, Hobart O. The New Group Therapy. Princeton: Van Nostrand, 1964.
- Overstreet, Bonaro W. "Guilt Feelings: Creative and Uncreative," Pastoral Psychology, VI:54 (May 1955) 16-22.
- Richardson, Alan (ed.). A Theological Word Book of the Bible. New York: Macmillan, 1950.
- Rosten, Leo (ed.). Religions in America. New York: Simon and Schuster, 1963.
- Rylaarsdam, J. C. "Atonement, Day of," The Interpreter's Dictionary of the Bible. New York: Abingdon Press, 1962, I, 313-16.
- Salzman, Leon. "Guilt, Responsibility and the Unconscious," Pastoral Psychology, XV:148 (November 1964), 17-26.
- Scott, William A., and Michael Wertheimer. Introduction to Psychological Research. New York: Wiley & Sons, 1962.

- Sherrill, Lewis. Guilt and Redemption. Richmond: John Knox Press, 1945.
- Simpson, Cuthbert A. "Introduction and Exegesis of the Book of Genesis," The Interpreter's Bible. New York: Abingdon-Cokesbury Press, 1952. I, 439-829.
- Stone, Samuel J. "The Church's One Foundation," The Hymnal. Philadelphia: Presbyterian Board of Christian Education, 1940.
- Tournier, Paul. Guilt and Grace. Trans., Arthur W. Heathcote, New York: Harper & Brothers, 1962.
- \_\_\_\_\_. The Strong and the Weak. Trans., Edwin Hudson. Philadelphia: Westminster Press, 1963.
- Webster's New Collegiate Dictionary. Springfield, Mass.: G. & C. Merriam, 1949.
- Wesley, Charles. "Jesus, Lover of My Soul," The Hymnal. Philadelphia: Presbyterian Board of Christian Education, 1940.
- Wesley, John. "A Plain Account of the People Called Methodists in a Letter to the Rev. Mr. Perronet, Vicar of Shoreham, Kent," The Works of the Rev. John Wesley. London: Thomas Cordeux, 1809-1813. VI, 280-303.

**APPENDIX A**

**INSTRUMENTS USED IN THE SURVEY**

**A STUDY OF RELIGIOUS HABITS**

**IPAT ANXIETY SCALE QUESTIONNAIRE  
(SELF-ANALYSIS FORM)**

**MMPI STATEMENTS COMPRISING THE SCALES  
USED IN THIS STUDY**

---

# A STUDY OF RELIGIOUS HABITS

This questionnaire is a part of a survey concerning the religious program of the Southern Conservation Center. The answers you give will be very helpful in this study. Please express your honest opinion on each statement by checking the "Yes" or "No" column. If you cannot give a "yes" or "no" answer, please check the "?" column. If you do not attend any of the religious programs in the institution, do not answer the questions marked by an asterisk (\*). The religious programs included in this study are the Sunday chapel service, Yokefellows, Bible Study Group, and Teen-Challenge.

NONE OF THIS INFORMATION WILL GO INTO YOUR PRISON RECORDS

	Yes	No	?
1. As a boy, I attended Sunday School or other religious services regularly (twice a month or more).			
2. I have known at least one preacher who was a real "man of God."			
*3. I go to religious services to learn how to be a better person.			
4. I believe that God cares about me personally.			
*5. The main thing I like about a church service is hearing a good sermon.			
6. Preachers and other church people have almost always been kind and friendly toward me.			
*7. I go to religious services because it makes me feel better inside.			
8. In the year before I came to prison, I attended religious services regularly (twice a month or more).			
9. Preachers and other church people I have known have been mainly interested in getting something from me, such as money.			

	Yes	No	?
10. I believe that God is a "Higher Power" but is not personally interested in individual people.			
*11. I like to go to religious services to meet my friends.			
12. More than once, preachers or other church people have given me or my family a raw deal.			
13. Generally speaking, churches are worth while organizations.			
14. I attend the Sunday afternoon Bible study group regularly (twice a month or more).			
15. The Protestant religious programs of the Southern Conservation Center indicate a real interest in the welfare of the inmates.			
*16. One reason I go to religious services is that other people expect me to.			
17. I attend the Sunday morning chapel services regularly (twice a month or more).			
18. Religion makes a big difference in the lives of some people I know.			
*19. I go to religious services to worship God and pray.			
20. I attend the Yokefellow meetings regularly (twice a month or more).			
21. The world would be just as good a place (or better) if there were no churches.			
22. I have attended religious services regularly most of my life, and probably always will.			
23. Attending religious services has helped me a great deal in life.			

- | Yes | No | ? |
|-----|----|---|
|     |    |   |
|     |    |   |
|     |    |   |
24. I attend the Teen-Challenge meetings regularly (twice a month or more).
- \*25. I go to religious services because I know that God wants me to.
26. When I get out of prison, I expect to attend religious services regularly.
- \*27. If I had to choose only one of the religious programs of the institution, I would choose: Yokefellows\_\_\_\_; Sunday morning chapel\_\_\_\_; Teen-Challenge\_\_\_\_; Bible study\_\_\_\_.
28. Name (Please print, last name first)\_\_\_\_\_.
29. "A" or "B" Number\_\_\_\_\_. Age\_\_\_\_\_.
30. Date entered Southern Conservation Center (Month & Year)\_\_\_\_\_.
31. Denomination preference (circle one): None; Baptist; Methodist; Four-Square; Pentecostal; Other (specify); \_\_\_\_\_.

Please add any comments you would like to make concerning the Protestant religious program of the Southern Conservation Center. Use the back of this page if needed.

PLEASE NOTE:

Pages 131-134, "Self Analysis Form" © 1963  
by R. B. Cattell not microfilmed at request of  
the author. Available for consultation at  
The Southern California School of Theology  
at Claremont Library.

UNIVERSITY MICROFILMS.



MMPI STATEMENTS COMPRISING THE SCALES  
USED IN THIS STUDY

[A "T" or "F" following each number indicates whether a "True" or a "False" response is scored on the scale.]

<u>The Lg Scale</u>		<u>The Mf Scale</u>		<u>The Pa Scale</u>
2. F	530. T	1. F	221. F	16. T
3. F	543. T	4. T	223. F	24. T
15. T	555. T	19. F	226. T	27. T
27. T	565. T	25. T	229. F	35. T
61. T		26. F	231. T	93. F
84. T		28. F	239. T	107. F
88. T		69. T	249. F	109. F
94. T		70. T	254. F	110. T
102. T		74. T	260. F	111. F
106. T		77. T	261. T	117. F
129. T		78. T	262. F	121. T
138. T		79. F	264. F	123. T
152. F		80. F	278. T	124. F
170. T		81. F	280. F	127. T
202. T		87. T	282. T	151. T
206. T		89. F	283. F	157. T
209. T		92. T	295. T	158. T
217. T		99. F	297. T	202. T
232. T		112. F	299. T	268. F
264. F		115. F	300. F	275. T
282. F		116. F		281. F
297. T		117. F		284. T
314. T		120. F		291. T
317. T		126. T		293. T
339. T		132. T		294. F
354. T		133. F		299. T
358. T		134. T		305. T
363. T		140. T		313. F
382. T		144. F		314. T
384. T		149. T		316. F
388. T		176. F		317. T
411. T		179. T		319. F
413. T		187. T		326. T
418. T		198. F		327. F
458. T		203. T		338. T
468. T		204. T		341. T
480. T		213. F		347. F
510. T		214. F		348. F
517. T		217. T		364. T
518. T		219. F		365. T

**APPENDIX B**

**RESPONSES TO "A STUDY OF RELIGIOUS HABITS"**

**Participant Group**

**Non-participant Group**

**SCORES ON MMPI SCALES Lg, Mf AND Pa**

**Participant Group**

**Non-participant Group**

**A COMPOSITE MMPI PROFILE**

RESPONSES OF THE PARTICIPANT GROUP TO  
"A STUDY OF RELIGIOUS HABITS"

Statement Number	Number of Men Responding		
	Yes	No	?
1.	23	6	0
2.	26	1	2
3.	19	8	1
4.	26	1	2
5.	15	10	2
6.	26	3	0
7.	21	5	1
8.	10	18	1
9.	4	24	1
10.	4	23	2
11.	8	19	1
12.	0	29	0
13.	26	2	1
14.	5	22	1
15.	23	2	4
16.	1	27	0
17.	21	6	1
18.	27	1	0
19.	22	4	2
20.	19	8	2
21.	2	24	3
22.	15	14	0
23.	21	2	6
24.	4	25	0
25.	15	8	5
26.	26	1	1

RESPONSES OF THE NON-PARTICIPANT GROUP TO  
 "A STUDY OF RELIGIOUS HABITS"

Statement Number	Number of Men Responding		
	Yes	No	?
1.	22	1	0
2.	15	4	4
4.	17	3	3
6.	22	0	1
8.	5	17	1
9.	2	21	0
10.	2	18	2
12.	2	21	0
13.	21	0	2
14.	0	22	1
15.	11	2	8
17.	3	20	0
18.	21	0	2
20.	0	21	1
21.	1	18	4
22.	7	16	0
23.	11	9	3
24.	0	23	0
26.	10	3	7

**MMPI "T" SCORES FOR MEN IN  
THE PARTICIPANT GROUP**

<u>Inmate</u>	<u>Denomination</u>	<u>MMPI Scales</u>		
		<u>Lg</u>	<u>Mf</u>	<u>Pa</u>
A1	Protestant	68	51	53
A2	Pentecostal	42	41	53
A3	Pentecostal	81	71	50
B1	Baptist	71	63	76
B2	(Not answered)	52	65	65
B3	(Not answered)	86	53	73
C1	Baptist	60	53	56
C2	Baptist	52	55	50
C3	None	47	73	65
D1	Catholic	63	49	50
E1	Methodist	76	57	70
F1	Pentecostal	60	49	50
G1	Methodist	49	69	59
G2	Methodist	54	82	50
G3	Interdenominational	68	73	56
G4	Pentecostal	44	61	52
G5	Self-Realization			
	Fellowship	60	71	56
H1	Orthodox Islam	49	63	45
H2	Protestant	84	59	73
L1	Disciples of Christ	44	65	59
L2	Unitarian	60	65	56
L3	Methodist	54	53	59
M1	Baptist	58	53	50
P1	Catholic	56	67	65
P2	Baptist	79	74	76
R1	None	54	76	67
R2	Baptist	54	47	50
R3	Pentecostal	63	63	62
S1	Unitarian	68	78	59

**MMPI "T" SCORES FOR MEN IN THE  
NON-PARTICIPANT GROUP**

<u>Inmate</u>	<u>Denomination</u>	<u>MMPI Scales</u>		
		<u>Lg</u>	<u>Mf</u>	<u>Pa</u>
A4	Baptist	54	78	59
A5	Methodist	60	63	38
B4	Baptist	39	63	44
B5	(Not answered)	76	55	67
B6	Baptist	47	59	67
B7	Baptist	76	63	67
B8	Four-Square	52	49	56
B9	Pentacostal	89	63	65
C4	Baptist	65	41	47
D2	Protestant	65	47	47
G6	Pentecostal	76	63	70
J1	Baptist	37	53	59
J2	Methodist	47	47	43
J3	Baptist	54	45	47
K1	Baptist	63	49	47
M2	None	49	59	41
M3	(Not answered)	86	69	73
P3	Relgs. Science	54	69	50
R3	Baptist	76	71	65
S2	Church of God in Christ	84	58	58
T1	None	47	53	59
W1	Baptist	71	55	44
W2	Baptist	52	55	41

PLEASE NOTE:

Pages 141-142, "The Minnesota Multiphasic Personality Inventory" © 1948 by The Psychological Corporation not microfilmed at request of the author. Available for consultation at The Southern California School of Theology at Claremont Library.

UNIVERSITY MICROFILMS.

## **BIOGRAPHICAL SKETCH**

**Jerry G. Elliott**

- 1928**            **Born in Amarillo, Texas**
- 1949**            **B.A., University of Dubuque, Iowa**
- 1950**            **Married to Miss Mary Margaret Cook**
- 1952**            **B.D., San Francisco Theological Seminary,  
San Anselmo, California**
- 1952**            **Ordained as a minister in the Presbyterian  
Church in the United States of America**
- 1952-1954**      **Pastor, Community Presbyterian Church,  
Salmon, Idaho**
- 1954-1957**      **Assistant Pastor, New Providence Presbyterian  
Church, Maryville, Tennessee**
- 1957-1958**      **Student and Chaplain Interne, The Institute of  
Religion, Houston, Texas**
- 1957-1958**      **Stated Supply, Grace Presbyterian Church,  
Houston, Texas**
- 1958-1963**      **Graduate student in Pastoral Care and Counseling,  
Perkins School of Theology, Southern Methodist  
University, Dallas, Texas**
- 1963**            **S.T.M., Perkins School of Theology**
- 1959-1965**      **Pastor, Meneely Memorial Presbyterian Church,  
Dallas, Texas**
- 1965-1968**      **Graduate student in Psychology of Religion and  
Pastoral Counseling, Southern California School  
of Theology, Claremont, California**
- 1965-1968**      **Assistant Pastor, First Presbyterian Church,  
Pomona, California**